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August 2008



THE
AUGSBURG CONF^oSSION.

TRANSLATED FROM THE LATIN, IN 1536. ✓
+

BY
RICHARD TAVERNER,
Translator of "The English Bible" of 1539.

*With the Variations of the English Translations, directly
or indirectly dependent thereon.*

EDITED FOR THE USE OF THE JOINT COMMITTEE OF THE GENERAL
COUNCIL, THE GENERAL SYNOD AND THE UNITED SYNOD OF
THE SOUTH, CHARGED WITH THE PREPARATION
OF A REVISED TRANSLATION,

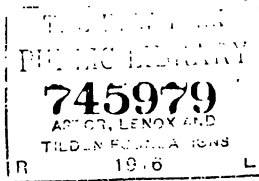
BY HENRY E. JACOBS,
Secretary of the Committee.

PUBLISHED FOR THE JOINT COMMITTEE.

PHILADELPHIA :
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1888.

J. H.



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BY M. VALENTINE AND H. E. JACOBS,

For the Joint Committee of the General Council, the General Synod, and
the United Synod of the South, of the Evangelical Lutheran Church.

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PREFACE.

Seventy-five years before the publication of King James' or the Authorized English Version of the Bible, the translation of the Augsburg Confession, here reprinted, was prepared by Richard Taverner, then Chief Secretary to Henry the Eighth's minister, Thomas Cromwell. It is a memorial of those negotiations with the Lutheran theologians at Wittenberg which not only for a time promised the reformation of the English Church upon a thoroughly Lutheran basis, but when this was not accomplished, made the Augsburg Confession the great source whence successive English ecclesiastical formularies derived much of their material. Nor was the translation of Taverner made only for theologians, but as the "Epistle of the Translator" clearly shows, it was designed to be scattered broadcast throughout the kingdom, "that the people, for whose sakes the book was commanded to be translated may the more greedily devour the same." The ravages of time, and above all, the fires of persecution, have made copies of this book exceedingly rare. During the reign of Mary, as one of the writings of Luther, Melancthon, etc., it was classed among the condemned books, which by the proclamation of June 13th, 1555, it was a crime not only to circulate, but even to have in possession, and to destroy which "all justices of peace, mayors,

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sheriffs, bailiffs of cities and towns corporate," were enjoined to "enter into the house, or houses, closets and secret places of every person of whatever degree, being negligent in this behalf and suspected to keep any such book, writing or works contrary to this proclamation." But Lutheranism was, nevertheless, destined to have an important place among English-speaking people; and one of the copies that escaped the notice of the officers of the Romish queen, has recently been secured for the General Council in America, through the industrious researches and prompt action of the English Secretary of the Church Book Committee, Rev. Dr. B. M. Schmucker. To him also is due the discovery that the translation contained in the Harmony of the Confessions of 1586, and reprinted, with slight changes, in Hall's Harmony of 1844, was either made upon the basis of Taverner, or resulted from the correction of an inferior translation by the free use of Taverner. When the Joint Committee, charged with the preparation of a common translation to be used by English-speaking Lutherans in America, organized at Gettysburg, Pa., July 12th, 1888, Taverner's work was accordingly adopted as the basis of ours, and the Secretary of the Committee was instructed to transcribe it in a modernized form from the old black letter-text, and to record in foot-notes the varied readings of the Harmony of 1586, and its successive revisions. It soon became noticeable that the more thorough the revision the more complete the return to this old version.

Writers on the history of the English Bible warmly commend the attainments of Taverner as a Biblical translator, and the vigor and care of his renderings, some of which have passed into our

English Bible. Of his version of 1539, which was in reality only a revision of Matthews' Bible, Dr. Eadie (*History of the English Bible*, Vol. I., p. 344) says: "Taverner's scholarship appears on every page in many minute touches." Westcott (*History of Eng. Bib.*, p. 216) says: "Taverner aims equally at compression and vividness. . . . In his anxiety to keep to the Greek text he becomes even obscure or inaccurate; but he introduced substantial improvements into the translation by his regard for the article. . . . It remains a monument of one man's critical power." "Scarcely a page will fail to show changes made for the sake of clearness and force." Among a number of changes made by Taverner, and incorporated in the Authorized Version, are "Parable" (previously "Similitude"), "Ninety and nine," "Because of their unbelief," "Things of God," "Things of men," etc.

In this translation of the Augsburg Confession, the marked individuality and versatile genius of the accomplished classical scholar who fluently cited the statutes of the land in Greek, of the well-versed lawyer and diplomat, of the diligent student of theology, of the industrious writer of sermons and lay preacher, of the skilful translator of many evangelical books who had learned by much experience how well the Lutheran faith could find utterance in the old English tongue, before its simplicity was corrupted by stilted Latinisms, of the dauntless confessor of the Gospel who bore bonds and imprisonment, and was ready to lay down his life also, for the faith which he so zealously advocated, even of the slightly eccentric recluse, as quaint as he is sharp, terse and forceful, are most plainly seen. As loyal to the original as to the Gospel which it declares, his demands for exactness are such that fre-

quently, according to the usage of his profession as a lawyer, he calls to his aid a pair or more of synonyms in order to express the full contents of a single Latin word. Thus *e. g.*, Art. I. "Ghost or Spirit;" Art. II. "Concupiscence or lust," "Disease or sore;" Art. III. "Conjoined and knit," "A sacrifice and host;" Art. V. "Favor and grace;" Art. VI. "Ordained and instituted;" Art. XVI. "Leaving, forsaking or giving over," etc. Similar examples may be found in almost every page.

The translation was made by Taverner, not from the *Editio Princeps*, found in the Book of Concord, and which the Committee has determined to follow, but from the second Latin, or octavo edition of 1531. The variations, however, are mostly small, many of them not sufficient to appear in a translation. Where they affect the translation, they are indicated in the foot-notes.

The fact that a limited number of copies of this reprint have been provided for a wider circle than the Committee, has induced us to write here more fully than in an official publication we would otherwise have done. We have hoped thereby to render this heretofore inaccessible Lutheran classic, whose sturdy English is more than half a century older than that of the first productions of Shakespeare and Jonson, more acceptable to the constantly-increasing numbers of those who confess the same Lutheran faith in the same English tongue.

H. E. J.

4303 Walnut Street, Philadelphia.

AUGUST 17th, 1888.

ENGLISH TRANSLATIONS,

BASED UPON, OR REVISED ACCORDING TO THAT
OF TAVERNER.

A That contained in the book with the following title :

“ An Harmony of the Confessions of the Faith of the Christian and Reformed Churches, which purelie professe the holy doctrine of the Gospell, in all the chiefe Kingdomes, Nations and Provinces of Europe, the catalogue and order whereof the pages following will declare. There are added in the ende verie shorte notes ; in which both the obscure thinges are made plaine, and those thinges which may in shew seeme to be contrairie each together, are plainlie and very modestly reconciled, and if anie points do as yet hang in doubt, they are sincerely pointed at. All which things, in the name of the churches of France and Belgia, are submitted to the free and descrete judgement of all other churches. Newlie translated out of Latine and English. Also in the end is added the Confession of the Church of Scotland. Alowed by publique autoritie. Imprinted by

Thomas Thomas, Printer to the Universitie of Cambridge, 1586." 16mo, pp. 608 + 23.

B That contained in the modern reprint of the above, known as :

"The Harmony of the Protestant Confessions : Exhibiting the Faith of the Churches of Christ Reformed after the Pure and Holy Doctrine of the Gospel, throughout Europe. Translated from the Latin. A New Edition, Revised and considerably enlarged, by the Rev. Peter Hall, M.A., Rector of Milston, Wilts; and Minister of Long-Acre Chapel, London. London: John F. Shaw, 27 Southampton Row, Russell Square. 1844." 8vo, pp. 640.

C The translation edited by the late Charles Porterfield Krauth, D.D., LL.D., making extensive changes in **B** by a comparison with the Latin of the *Editio Princeps*. Philadelphia, 1868. 12mo, pp. 91. Also found in "The Church Book" of the General Council.

C¹ The same translation, still further corrected by Dr. Krauth in Schaff's *Creeds of Christendom*. New York: Harper & Brothers. First edition, 1877. Fourth edition, 1884. The translation is contained in Vol. III., pp. 1-73. Comparison has been made with the Fourth Edition.

C² The same translation, read in proof, by Dr. Krauth, and changed in several places, for "The Book of Concord" (Jacobs), Philadelphia: G. W. Frederick. 1882.

D A thorough revision of **C**, made by Prof. J. D. Jacobson, of Luther College, Decorah, Iowa, and published with following title :

"The Augsburg Confession, translated from the Latin Original, together with the three General Creeds. Revised Edition. Decorah, Iowa:

Lutheran Publishing House, 1878." 12mo, pp. 68.

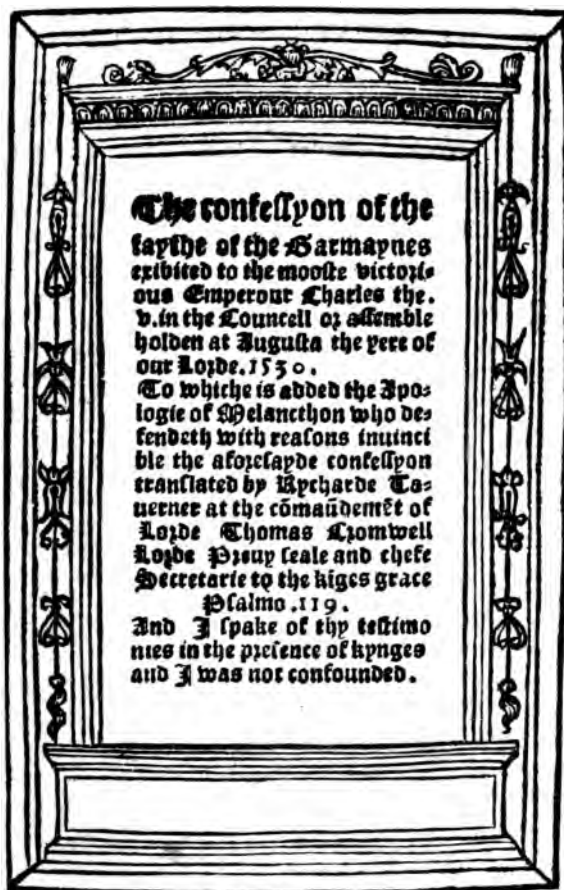
Variations of C¹, C² and D from C are noted. Where no mention is made of these translations, they agree with C.

The aim has been to give every variation of A, B and C from Taverner. Where no mention is made of any one of them, it harmonizes with the text above. Thus where a reading is designated only A B, and no other letter occurs in that note, C, C¹, C², D have reverted to Taverner's reading. Where C stands alone, A B agree with Taverner, and C, C¹, C², D harmonize with C, except a uniform variation of D below noted. Where A D occurs, A has corrected Taverner, B, followed by C, C¹, C², has made a change, and D has restored the emendation of A.

It must, however, be remembered that the Preface, the Conclusion to Part I, the Introduction to Part II, and the Conclusion of the Confession are not found in A B, and Arts. xxvii, 42-47; xxvii, 39, 40, owing to the variations between the *Editio Princeps* of 1530-31, and the octavo edition of 1531, are found only in C, and the translations which follow it.

Besides the variations indicated in the notes, D uniformly changes the archaic into the modern form of the verb, *e.g.*, "Teach" for "Do teach," "Compells" for "Compelleth," etc.

Facsimile of Original Title.



THE
EPISTLE OF THE TRANSLATOR.

To the Right Honorable Lord Thomas Crumwell, Lord Privy Seal and Chief Secretary to the King's noble grace, his humble servant Richard Taverner wisheth continual health and prosperity.

Who can, unless he be mortally infected with the pestiferous poison of envy, most highly commend, magnify and extol Your Right Honorable Lordship's most circumspect godliness and most godly circumspection in the cause and matter of our Christian religion, which, with all indeferency do not only permit the pure, true and sincere preachers of God's Word freely to preach, but also yourself, to the uttermost of your power, do promote and further the cause of Christ, and not only that, but also do animate and encourage other to the same. As now of late ye have animated and impelled me to translate the confession of the faith and the defence or Apology of the same, which book, after the judgment and censure of all indifferent, wise and learned men, is as fruitful and as clerkly composed as every book was until this day, which hath been published or set forth. But to the end that the people, for whose sakes this book was commanded to be translated, may the more greedily devour the same, I do dedicate and commend it to your name,

and if any faults have escaped me in this my translation, I desire not only Your Lordship, but also all that shall read this book, to remember the saying of the poet Horace, which in *Arte Poetica* saith : *In opere longo fas est obrepere somnum*. That is to say : In a long work, it is lawful for a man to fall sometimes asleep. But, as touching Your Right Honorable Lordship, I doubt nothing (such is your inestimable humanity), but that ye will accept this my little script, and take it in worth. Whom I beseech the High God that he will vouchsafe to further in all your affairs, to the glory of God, and the advancement of his name. Amen.

THE AUGSBURG CONFESSION.

THE PREFACE TO THE EMPEROR CHARLES THE FIFTH.

Most Invicte¹ Emperor Cæsar Auguste, Lord Most Gracious:² Forasmuch³ as Your Imperial Majesty hath summoned a parliament or assembly⁴ of the Empire, to be holden⁵ at the city of⁶ Augbrough, to the intent that there it might be consulted and deliberated of the aids and succours to be had⁷ against the Turk, that most bitter,⁸ hereditary⁹ and old¹⁰ enemy of the Christian name and religion (that is¹¹ to wit) how his furiousness and cruel enforcements might be resisted¹² with durable and perpetual ordinance and provision¹³ of war: And then also¹⁴ of the¹⁵ dissensions in the cause or¹⁶ matter of our holy religion and Christian faith, and that¹⁷ in this cause¹⁸ of religion the opinions or minds¹⁹ of either²⁰ parties among themselves²¹ might²² be heard, understood²³ and pondered²⁴ in presence of the said

¹ C Invincible. ² C Most Clement Master. ³ C Inasmuch. ⁴ C Delete "Parliament or." For "Assembly" read "Convention." ⁵ C Delete "To be holden." ⁶ C Delete "The city of." ⁷ C For "To the intent—had," substitute "In regard to aid." ⁸ C The most atrocious. ⁹ C The hereditary. ¹⁰ C Ancient. ¹¹ C In what way. ¹² For "How—resisted," C Resistance might be made to his rage and assaults. ¹³ C By protracted and perpetual [D permanent] preparation for." ¹⁴ C "Because moreover." ¹⁵ C Delete "the." ¹⁶ C Delete "Cause or." ¹⁷ C In order that. ¹⁸ C Matter. ¹⁹ C And judgments. ²⁰ C Diverse. ²¹ C Delete "Among themselves." ²² C May. D Might. ²³ C Understood. ²⁴ C Weighed.

parties,²⁵ after a charitable fashion²⁶ with coldness and soberness²⁷ on both sides,²⁸ to be used²⁹ to the end³⁰ that the³¹ things which in the Scriptures³² have been otherwise than rightly³³ handled and³⁴ understood³⁵ by either parties³⁶ being set apart³⁷ and corrected, the matter³⁸ might³⁹ be ended,⁴⁰ compowned,⁴¹ and reduced⁴² to one⁴³ simple verity⁴⁴ and Christian concord, so that from henceforth⁴⁵ one⁴⁶ sincere⁴⁷ and true religion might⁴⁸ be of us⁴⁹ maintained⁵⁰ and kept,⁵¹ that⁵² like⁵³ as we be⁵⁴ and do war under one⁵⁵ Christ, so⁵⁶ we might⁵⁷ also live in one⁵⁸ Christian Church in unity and concord:

Forasmuch⁵⁹ also⁶⁰ as we the within subscribed⁶¹ Corvestour, or⁶² Elector and Princes with⁶³ other⁶⁴ to us conjoined,⁶⁵ as well as⁶⁶ the⁶⁷ other Electors, princes⁶⁸ and estates⁶⁹ were summoned⁷⁰ to theafore-said⁷¹ parliament or assembly,⁷² because we would obediently fulfil your Imperial commandment, we

²⁵ C In each others' presence. ²⁶ C In mutual charity. ²⁷ C Meekness and gentleness. ²⁸ C Delete. ²⁹ C Delete. ³⁰ C Delete. ³¹ C Those. ³² C Writings on either side. ³³ C For o. t. r., "Amiss." ³⁴ C Or. ³⁵ C Understood. ³⁶ C Delete b. e. p. ³⁷ C Laid aside. ³⁸ C These things. ³⁹ C May. ⁴⁰ C Delete. ⁴¹ C Humanized. ⁴² C Brought back. ⁴³ C The one. ⁴⁴ C Truth. ⁴⁵ C Hereafter. ⁴⁶ C The one. ⁴⁷ C Unfeigned. ⁴⁸ C May, D Might. ⁴⁹ C Transpose and read: "By us." ⁵⁰ C Embraced. ⁵¹ C Preserved. ⁵² C Insert "so." ⁵³ C "As." ⁵⁴ C "Are." ⁵⁵ C For a. d. w. u. o. read: "Subjects and soldiers of the one. ⁵⁶ C Transfer "Also." ⁵⁷ C May, D Might—C Also in unity and concord we m. l., D Might also live in u. ⁵⁸ C Insert "the." ⁵⁹ C Inasmuch. ⁶⁰ C Delete. ⁶¹ C Transpose to after "Princes" and read: "whose names are subscribed." ⁶² *Churfürst* anglicized, C deletes. ⁶³ C "Together with." ⁶⁴ C "Others." ⁶⁵ C Who are conjoined with us. ⁶⁶ C In common with. ⁶⁷ C Delete. ⁶⁸ C And Princes. ⁶⁹ C States. ⁷⁰ C Have been called. ⁷¹ C Afore-named. ⁷² C For p. o. a., "Diet."

came with all speed and maturity to the aforesaid city of Augusta,⁷³ and (which we would no man should judge to be spoken for boasting of ourselves),⁷⁴ we were there with the first.⁷⁵

Forasmuch, therefore, as Your Imperial Majesty, about the very beginning of this assembly and parliament, did cause it to be propounded and moved to the Corvestours,⁷⁶ princes and other estates⁷⁷ of the Empire, that all⁷⁸ the states of the Empire, by⁷⁹ the virtue of your proclamation and decree, ought to exhibit and offer up their opinion and sentence in the vulgar and Latin tongue.⁸⁰ And⁸¹ after deliberation⁸² had the next Wednesday⁸³ again,⁸⁴ answer was made⁸⁵ to your Imperial Majesty, that we, for our part, would, the next Friday, exhibit⁸⁶ the articles of our Confession. Therefore,⁸⁷ in obeying Your Majesty's will and pleasure,⁸⁸ we here present unto you in this cause of religion⁸⁹ the confession of our preachers, and of ourselves, in which it shall be openly seen what manner of doctrine and of⁹⁰ the Holy Scriptures, and the pure Word of God, they have hitherto⁹¹ in our lands,

⁷³ C We have, in order to render most humble obedience to the Imperial Mandate, come early to Augsburg. ⁷⁴ C And with no desire to boast, would state that. ⁷⁵ C Among the very first to be present. ⁷⁶ C When, therefore, Your Imperial Majesty, among other things, has also at Augsburg, at the very beginning of these sessions, caused the proposition to be made to the. ⁷⁷ C States. ⁷⁸ C Each of. ⁷⁹ C In. ⁸⁰ C The Imperial Edict, should propose and offer in the German and in the Latin language its opinion and decision. ⁸¹ C Delete. ⁸² C Discussion. ⁸³ C On Wednesday. ⁸⁴ C Delete. ⁸⁵ C We replied. ⁸⁶ C That on the following Friday we would offer on our part. ⁸⁷ C Wherefore. ⁸⁸ C In order that we may do homage to the will of Your Imperial Majesty. ⁸⁹ C We now offer in the matter of religion. ⁹⁰ C Instead of "In which—out of," read: "The doctrine of which derived from." ⁹¹ C To this time.

dukedom, lordships⁹² and cities taught,⁹³ and have treated⁹⁴ in our⁹⁵ churches or congregations.⁹⁶ That⁹⁷ if also⁹⁸ the other Electors, princes and estates⁹⁹ of the Empire, with like writings in the Latin and vulgar tongue, according to your motion and propounding, will bring forth¹⁰⁰ their opinions in this cause¹⁰¹ of religion, we here offer ourselves¹⁰² ready¹⁰³ before¹⁰⁴ Your Majesty, as before¹⁰⁵ our most merciful¹⁰⁶ lord, with the foresaid princes and our friends lovingly to commune and entreat of tolerable means and ways, to the intent¹⁰⁷ that (so much as honestly may be done¹⁰⁸), we may agree together¹⁰⁹ and the matter being peaceably debated without odious contention between us, the parties¹¹⁰ (God willing¹¹¹), the dissension may be ended;¹¹² and reduced¹¹³ to one true concordant¹¹⁴ religion, as we all be¹¹⁵ and do war¹¹⁶ under one Christ,¹¹⁷ according to¹¹⁸ the tenor of our proclamation,¹¹⁹ and that¹²⁰ all things may¹²¹ be brought¹²² to a

⁹² C Delete. ⁹³ O Set forth. ⁹⁴ C Taught. ⁹⁵ C The. ⁹⁶ C Delete "Or congregations." ⁹⁷ C Delete. ⁹⁸ C Delete. ⁹⁹ C States. ¹⁰⁰ C Should in the [C¹ Like] writings, to wit, in Latin and German, according to the aforementioned Imperial proposition, produce. ¹⁰¹ C Matter. ¹⁰² C Transpose "Offer ourselves" to after "lord." ¹⁰³ C Prepared. ¹⁰⁴ C In presence of. ¹⁰⁵ C Delete. ¹⁰⁶ O Clement. ¹⁰⁷ C In conjunction with the princes and our friends already designated, to compare views in a kindly manner in regard to mode and ways which may be available, so. ¹⁰⁸ C As far as may be honorably done. ¹⁰⁹ C Delete. ¹¹⁰ C And the matter between us of both parts [D Parties] being peacefully discussed, with no hateful contention. ¹¹¹ C By God's help. ¹¹² C May [D Might] be removed. ¹¹³ C And [D Be] brought back. ¹¹⁴ C Accordant. ¹¹⁵ C Are all. ¹¹⁶ C Subjects and soldiers. ¹¹⁷ C Insert before "According": "So also we ought to confess one Christ." ¹¹⁸ C In accordance with. ¹¹⁹ O The decree of Your Imperial Majesty. ¹²⁰ C Delete. ¹²¹ C Should, D Could. ¹²² C Brought back.

godly truth,¹²³ which thing we desire of God with most fervent requests.¹²⁴

But if as much as attaineth to¹²⁵ the other¹²⁶ Corvestours,¹²⁷ princes and estates, which be¹²⁸ on the other side,¹²⁹ this entreaty¹³⁰ of the matter¹³¹ in such sort as¹³² Your Majesty hath¹³³ wisely judged it to be handled and entreated,¹³⁴ that is,¹³⁵ to wit, with such mutual¹³⁶ presentation of writings and peaceable conferring together,¹³⁷ shall not proceed and go forward,¹³⁸ nor be done with¹³⁹ any fruit and profit,¹⁴⁰ here we do openly and solemnly testify by this our writing left behind us,¹⁴¹ that we refuse no manner thing¹⁴² which may by any means help to the obtaining and winning of the¹⁴³ Christian concord, and such as may stand with God's law and good conscience,¹⁴⁴ as both¹⁴⁵ your Imperial Majesty, and the other Corvestours and estates¹⁴⁶ of the Empire, and finally¹⁴⁷ all which be holden with¹⁴⁸ a sincere love and zeal towards the Christian religion,¹⁴⁹ which shall hear this matter with indifference,¹⁵⁰ shall by this our confession know and understand.¹⁵¹

¹²³ C The truth of God. ¹²⁴ C Which, with most fervent prayers, we beseech God to grant. ¹²⁵ C For "If—to," read "Regards." ¹²⁶ C Rest of. ¹²⁷ C Electors. ¹²⁸ C Delete. ¹²⁹ C Of the other party. ¹³⁰ C Treatment. ¹³¹ C Insert: "Of Religion." ¹³² C "The manner in which." ¹³³ C Has. ¹³⁴ C Thought fit it should be conducted and treated. ¹³⁵ C Delete "That is." ¹³⁶ C A mutual. ¹³⁷ C Calm conference between us. ¹³⁸ C Should not go on. ¹³⁹ C Attended by. ¹⁴⁰ C For f. a. p., read "result." ¹⁴¹ C Yet shall we leave a clear testimony. ¹⁴² C That in no manner do we evade anything. ¹⁴³ C Which can tend to promote. ¹⁴⁴ C Anything which God and a good conscience allow. ¹⁴⁵ C And this. ¹⁴⁶ C Electors and states. ¹⁴⁷ C Delete. ¹⁴⁸ C Who are moved by. ¹⁴⁹ C Love of religion and concern for it. ¹⁵⁰ C Who are willing to give an equitable hearing in. ¹⁵¹ C Will kindly gather and understand from the confession of ourselves and of ours.

Forasmuch also as¹⁵² your Imperial Majesty, to the corvestours, princes and thother estates of the Empire not once, but oftentimes hath lovingly signified,¹⁵³ and in the parliament, holden at Spira,¹⁵⁴ which was¹⁵⁵ in the year of our Lord, 1526, according to the form of your Imperial instruction and commission, caused it to be recited and openly read,¹⁵⁶ that Your¹⁵⁷ Majesty in this business¹⁵⁸ of religion for certain causes¹⁵⁹ there¹⁶⁰ alleged¹⁶¹ in Your Majesty's name,¹⁶² would not¹⁶³ determine, nor could not¹⁶⁴ conclude¹⁶⁵ anything, but that according to the office of Your Majesty, you would diligently labour the matter with the bishop of Rome that a General Council might be gathered,¹⁶⁶ as the same thing¹⁶⁷ was more largely declared¹⁶⁸ more than¹⁶⁹ a year past¹⁷⁰ in the last common assembly holden at Spires,¹⁷¹ where Your Imperial Majesty,¹⁷² by the Lord¹⁷³ Ferdinand, King of Bohemia, and of¹⁷⁴ Hungary, our friend and loving¹⁷⁵ Lord, and¹⁷⁶ afterward, by your¹⁷⁷ orator and commissaries,¹⁷⁸ caused this,¹⁷⁹ among

¹⁵² C Since moreover. ¹⁵³ C Has not only once, but repeatedly signified to the Electors, Princes and other States of the Empire. ¹⁵⁴ C At the Diet of Spires. ¹⁵⁵ C Was held. ¹⁵⁶ C Caused to be recited and publicly proclaimed in accordance with the form of Your Imperial instruction and commission, given and prescribed. ¹⁵⁷ C Insert "Imperial." ¹⁵⁸ C Matter. ¹⁵⁹ C Reasons. ¹⁶⁰ C Delete. ¹⁶¹ C Stated. ¹⁶² C In the name of Your Majesty. ¹⁶³ C Was not willing to. ¹⁶⁴ C Nor was able to. ¹⁶⁵ C Insert "Touching." ¹⁶⁶ C But that Your Imperial Majesty would diligently endeavor to have the Roman Pontiff, in accordance with his office, to assemble a General Council. ¹⁶⁷ C As also the same matter. ¹⁶⁸ C Amply set forth. ¹⁶⁹ C Delete m. t. ¹⁷⁰ C Ago. ¹⁷¹ C Public convention which was held at Spires. ¹⁷² C Transfer to after "Comm." ¹⁷³ C Through His Highness. ¹⁷⁴ C Delete. ¹⁷⁵ C Clement. ¹⁷⁶ C Delete. ¹⁷⁷ C Through the. ¹⁷⁸ C The Imperial Commissioners. ¹⁷⁹ C Transfer c. t. to before t. b. p. ; instead of "this," read "these."

other things,¹⁸⁰ to be proposed and declared,¹⁸¹ that your Imperial Majesty had understood and expended¹⁸² the deliberation and counsell of your Lieutenant¹⁸³ in the empire and of President¹⁸⁴ and counsellours in your regiment,¹⁸⁵ and of the ambassadors sent from the other estates, which assembled together¹⁸⁶ at Ratisbon concerning a general council to be gathered;¹⁸⁷ and also that¹⁸⁸ your Imperial Majesty did also judge it to be profitable that a council should be gathered;¹⁸⁹ and because the matters which were then treated,¹⁹⁰ betwixt¹⁹¹ your Imperial Majesty and the bishop of Rome,¹⁹² drew nigh to a concord¹⁹³ and Christian reconciliation,¹⁹⁴ your Majesty¹⁹⁵ doubted not¹⁹⁶ but that the bishop of Rome¹⁹⁷ might be brought in mind to have¹⁹⁸ a general council. Wherefore your Imperial Majesty signified unto us that we would labor¹⁹⁹ that the aforesaid bishop should consent together with your Majesty, to gather such a general council, and with all expedition to send out letters publishing the same.²⁰⁰ That if²⁰¹ in this

¹⁸⁰ C Propositions. ¹⁸¹ C For proposed and declared, read "made." ¹⁸² C Known and pondered. ¹⁸³ C The resolution to convene a Council, formed by the Representatives of Your Imperial Majesty. ¹⁸⁴ C By the Imperial President. ¹⁸⁵ C Delete i. y. r. ¹⁸⁶ C By the Legates of other states convened. ¹⁸⁷ For C see note 183. ¹⁸⁸ C And this. ¹⁸⁹ C Also judged that it would be useful to assemble a Council. ¹⁹⁰ C Were to be adjusted at this time. ¹⁹¹ C Between. ¹⁹² C The Roman Pontiff. ¹⁹³ C Were approaching agreement. ¹⁹⁴ C Reconciliation. ¹⁹⁵ C Imperial Maj. ¹⁹⁶ C Did not doubt. ¹⁹⁷ C The Pope. ¹⁹⁸ C Could be induced to summon. ¹⁹⁹ C That Your Imperial Majesty would endeavor to bring it to pass. ²⁰⁰ C That the Chief Pontiff, together with Your Imperial Majesty, would consent at the earliest opportunity to issue letters for the convening of such a General Council. ²⁰¹ C As the event, therefore, has been that; C¹ C² In the event, therefore, that; D For the event, therefore, that.

cause²⁰² of religion, the dissensions betwixt the parties be not lovingly and charitably pacified and ended²⁰³ (which thing may chance),²⁰⁴ we here before Your Imperial Majesty with all obedience do offer ourselves²⁰⁵ (which thing is more than is required of us),²⁰⁶ to appear²⁰⁷ and to make answer ourselves²⁰⁸ in such general free²⁰⁹ Christian Council, of which to be gathered in all the empire, all assemblies and parliaments, which have been holden and kept in the time and years of Your Imperial Majesty, it hath been always entreated and with full assent and agreeable voices concluded.²¹⁰ Unto the which²¹¹ general council, and²¹² also unto²¹³ your Imperial Majesty, before this time, in this most high and most grave cause, we have, after due manner and form of law, provoked and appealed.²¹⁴ To which appellation²¹⁵ unto your Imperial Majesty and unto the said council,²¹⁶ we yet do cleave and stick fast,²¹⁷ neither we do²¹⁸

²⁰² C Matter. ²⁰³ C The differences between us and the other party have not been settled in friendship and love; C¹ "Should not be settled"; C² Be not settled; D Shall not have been settled. ²⁰⁴ C Delete. ²⁰⁵ C Present ourselves before Your Imperial Majesty, in all obedience. ²⁰⁶ C And in more than mere obedience, ready; C^{1,2} As we have done before ready; D Deletes parenthetical clause. ²⁰⁷ C To compare views; C^{1,2} Restores "To appear"; D To confer with them. ²⁰⁸ C To defend our cause. ²⁰⁹ C A general, free and. ²¹⁰ C For "Of which to be—concluded": Concerning the convening of which there has been concordant action and a determination by agreeing votes, on the part of the Elector, Princes and other States of the Empire, in all the Imperial Diets which have been held in the reign of Your Imperial Majesty. ²¹¹ C To this convention of a. ²¹² C As. ²¹³ C To. ²¹⁴ C We have, in the due method [D Manner] and legal form, before made our protestation and appeal in this greatest and gravest of matters. ²¹⁵ C Appeal. ²¹⁶ C Both to Your Imperial Majesty and a Council. ²¹⁷ C We still adhere. ²¹⁸ C Nor do we.

intend or can go from it,²¹⁹ by this or by²²⁰ any other treatise,²²¹ unless the cause betwixt²²² us and the parties²²³ according to the tenor of the last imperial citation²²⁴ be lovingly and charitably pacified, ended and reduced to a Christian concord.²²⁵ Of which²²⁶ we here also solemnly and openly²²⁷ protest.

²¹⁹ C Nor would it be possible for us. ²²⁰ C Delete. ²²¹ C Document. ²²² C Matter between. ²²³ C Other party. ²²⁴ C Should, in accordance with the tenor of the latest Imperial citation. ²²⁵ C Be compared, settled [D Settled, adjusted] and brought to Christian concord in friendship and love. ²²⁶ C Concerning which appeal. ²²⁷ C Make our solemn and public.

THE PRINCIPAL ARTICLES OF THE FAITH.

1. OF THE TRINITY.

Our¹ churches with full² consent³ do^{3a} teach that the decree of⁴ Nicene Council⁵ touching⁶ the unity of the Godhead or⁷ divine essence and of the three persons is true, and ought to be believed without any doubting,⁸ that is to say,⁹ that there is one deity or¹⁰ divine essence,¹¹ which is both¹² called and is indeed¹³ God, everlasting,¹⁴ without body, without parts,¹⁵ unmeasurable in power, wisdom and goodness,¹⁶ the maker¹⁷ and preserver of all things, as well visible as invisible,¹⁸ and yet be¹⁹ three distinct²⁰ persons all of one Godhead or essence, and all of one power,²¹ and which²² be²³ co-eternal, that is to say, the Father, the Son and

¹ A B C The. ² A B C Common. ³ A B C Insert "Among us." ^{3a} D Deletes "Do." ⁴ A B C Insert "The." ⁵ C "Synod [Council]." ⁶ A B C Concerning. ⁷ A B C Delete "The Godhead or." ⁸ A And without all doubt to be believed, B C And without doubt to be believed. ⁹ A B C To wit. ¹⁰ A B C Delete "Deity or." ¹¹ A B C Essence. ¹² A B C Delete "Both." ¹³ A B C Delete. ¹⁴ A B C Eternal. ¹⁵ A B C Indivisible, C [Without part]. ¹⁶ A B C Of infinite power, wisdom, goodness. ¹⁷ A B C Creator. ¹⁸ A B C Visible and invisible. ¹⁹ A B That there be, C That yet there be, C¹ There are. ²⁰ A B C Delete "Distinct." ²¹ A B C For "All of one Godhead—power," read "Of the same essence and power." ²² C Who. ²³ A B C Also are.

the Holy Ghost. And this word (person) they use²⁴ in the same²⁵ signification that other doctors of the Church have in this matter²⁶ used it, so that it signifieth²⁷ not a part or quality in another, but that which hath a proper being of itself.²⁸

Heresies.

They damn²⁹ all heresies of them that impugn this article,³⁰ as the Manichees who did put³¹ two principles or beginnings,³² one good and another bad,³³ also³⁶ the Valentians, the³⁷ Arians, the Eunomians, the Mahometists,³⁸ and all such other.³⁹ They damn⁴⁰ also the Samosatenes, both⁴¹ old and new,^{41a} which were as they⁴² contend⁴³ that there is but one only⁴⁴ person, they dispute of the Word (which we call the second person) and of the Holy Ghost, craftily and wickedly saying⁴⁵ that they be⁴⁶ not distinct persons, but that the Word (which we as I said do call the second person)⁴⁷ signifieth a

²⁴ A B C And they use the name of person. ²⁵ A B C For "The same," read "That." ²⁶ A B C In which the ecclesiastical writers have used it in this cause, C Adds to writers ["the fathers"]. ²⁷ A B C To signify. ²⁸ A B C Properly subsisteth. ²⁹ A B C Condemn. ³⁰ A B For "Of them—article," read "Sprung up against," C "Which have sprung up against." ³¹ A B C Set down. ³² A B Two beginnings, C two principles. ³³ A Good and Evil, B C Good and evil, D One good and one evil. ³⁶ A B C In the same manner. ³⁷ A B C Delete article before Ar., Eun., Mah. ³⁸ B C Mahometans, C Mohammedans. ³⁹ A B C Like. ⁴⁰ A B C Condemn. ⁴¹ A B C Delete. ^{41a} D The old and the new. ⁴² A B C Who when they earnestly. ⁴³ A B Defend. ⁴⁴ A B C Delete. ⁴⁵ A B For "They dispute—saying," read "Do craftily and wickedly dally after the manner of rhetoricians about the Word and the Holy Ghost." C substitutes "trifle" for "dally," but in other respects, follows A B. D deletes "Do" of A B C. ⁴⁶ A B C Are. ⁴⁷ A B C Delete parenthesis.

word pronounced with the voice,⁴⁸ and the Ghost or⁴⁹ Spirit signifieth⁵⁰ a moving⁵¹ which is⁵² created in things.

2. OF ORIGINAL SIN.

Also they teach that after the fall of Adam,¹ all men which be issued and derived² according to nature,³ be⁴ born with sin (that is, to wit⁵), without fear⁶ of God, without trust or assurance⁷ in God,⁸ and with a⁹ concupiscence¹⁰ or lust,¹¹ and that this disease, or sore,¹² or vice original,¹³ is indeed sin¹⁴ which damnth and bringeth¹⁵ even now also¹⁶ everlasting¹⁷ death to them¹⁸ which be not born new again through¹⁹ baptism and the Holy Ghost.²⁰

Heresies.

They damn²¹ the Pelagians and other²² which²³ deny that this vice original²⁴ is sin,²⁵ and (to the utter defacing and abridging²⁶ the glory of the merits²⁷ and benefits of Christ, they dispute²⁸ that

⁴⁸ A B C A vocal word. ⁴⁹ A B C Delete "Ghost or." ⁵⁰ A B C Delete. ⁵¹ A B C "Motion." ⁵² A B C Delete.
¹ A B C Adam's fall. ² A For "which—derived," A B read "Begotten." ³ A B C After the common course of nature. ⁴ A B C Are. ⁵ A B C Delete. ⁶ A B C The fear. ⁷ A B C Delete "or assurance." ⁸ A B C Him. ⁹ A B C Delete. ¹⁰ C¹ Fleshly appetite, D Evil desire (concupiscence). ¹¹ A B C Delete "or lust." ¹² A B C Delete. ¹³ A B Original blot, C Original fault. ¹⁴ A B Sin indeed, C Truly sin. ¹⁵ A B C Condemning and bringing. ¹⁶ A B C Transpose to after "death," A B Read "Even now," C "Now also." ¹⁷ A B C Eternal. ¹⁸ A B C Upon all. ¹⁹ A B C That are not born again by. ²⁰ C Spirit. ²¹ A B C Condemn. ²² A B C Others. ²³ A That, B C Who. ²⁴ A B Original blot, C Original fault. ²⁵ A B C To be sin indeed, D That this original fault is sin. ²⁶ A B And that they may extenuate, C And who so as to lessen. ²⁷ A B Merit. ²⁸ A B They do reason, C Deletes "They," and reads "Argue."

man²⁴ of his own natural powers,²⁵ without the Holy Ghost, may satisfy the law, and be pronounced and declared rightwise in the sight of God for the honest works of reason.²⁶

3. OF THE HUMANITY AND DIVINITY OF CHRIST.

Also they teach that the Word (that is to say¹) the Son of God did take² man's nature in the womb of the blessed Virgin Mary, so that there be two natures,³ a divine nature, and an human nature⁴ in unity of person inseparably conjoined and knit,⁵ one Christ,⁶ truly⁷ God and truly⁷ man,⁸ born of the Virgin Mary, truly suffering his passion,⁹ crucified,¹⁰ dead^{10a} and buried,^{10b} to the intent to bring us again unto favor with the Father Almighty,¹¹ and to the intent to be¹² a sacrifice and host,¹³ not only for original sins,¹⁴ but also for all actual sins of men. The same Christ¹⁵ went down to¹⁶ the¹⁷ hell, and truly rose¹⁸ again the third day, and then¹⁹ ascended to²⁰ the heavens,²¹ that he should²² there²³ sit on²⁴ the right hand of the Father, and perpetually

²⁴ **ABC** A man. ²⁵ **ABC** May by the strength of his own reason. ²⁶ For all that follows. ²⁵ **ABC** read "Be justified before God."

¹ **ABC** Delete "To say." ² **ABC** Took unto Him. ³ **AB** So that the two natures, **C** So that there are two natures. ⁴ **ABC** The Divine and the human. ⁵ **AB** Inseparably joined together in the unity of one person, **C** Inseparably joined together in unity of person. ⁶ **AB** Are one Christ. ⁷ **ABC** True. ⁸ **ABC** Insert "Who was."
⁹ **AB** Did truly suffer, **C** Truly suffered, **D** Who truly suffered. ¹⁰ **ABC** Was crucified. ^{10a} **D** Died. ^{10b} **D** Was buried. ¹¹ **AB** That he might reconcile His Father unto us, **C** "The Father," in other respects as **AB**. ¹² **AB** And might be. ¹³ **ABC** Delete "Host." ¹⁴ **AB** The original sin, **C** Original guilt. ¹⁵ **ABC** Delete. ¹⁶ **ABC** Also descended into. ¹⁷ **ABC** Delete. ¹⁸ **AB** Did truly rise. ¹⁹ **ABC** Afterward he. ²⁰ **ABC** Into. ²¹ **AB** Heaven. ²² **ABC** Might. ²³ **ABC** Delete. ²⁴ **ABC** At.

reign²⁵ and have dominion over all creatures,²⁶ and²⁷ sanctify²⁸ them which²⁹ believe in him, sending³⁰ the Holy Ghost³¹ into their hearts, who³² governeth,³³ comforteth and quickeneth³⁴ them and defendeth³⁵ them against the devil and power of sin. The same Christ shall openly return³⁶ again, to the intent³⁷ to judge as well the quick as the³⁸ dead, etc.,³⁹ according to the Creed of the Apostles.⁴⁰

4. OF JUSTIFICATION.

Also they teach that men cannot be made righteous¹ in the sight of² God by their own proper³ powers,⁴ merits or works, but that they be freely justified⁵ for Christ's sake through faith when they believe that they be taken again⁶ into⁷ favor, and that their sins be forgiven⁸ for Christ's sake,⁹ who with¹⁰ his death hath satisfied for our sins. This faith God reputeth and taketh instead of¹¹ righteousness before him,¹² as Paul teacheth in the third and fourth chapters to the Romans.¹³

²⁵ **A B C** Reign forever. ²⁶ **A** The creatures. ²⁷ **A B C** Delete. ²⁸ **C** Might sanctify. ²⁹ **A B C** Those that. ³⁰ **A B C** By sending. ³¹ **A B C** Spirit. ³² **A B** Which, **D** To. ³³ **A** May reign, **B** May rule, **C** Shall rule, **D** Rule. ³⁴ **A B C** Comfort and quicken. ³⁵ **A B** Defend, **C** Shall defend, **D** To defend. ³⁶ **A B C** Come, **D** Come again visibly. ³⁷ **A B C** Delete "To the intent." ³⁸ **A B C** For "As well—as the," read "The quick and." ³⁹ **A B C** Delete. ⁴⁰ **C** As the Apostles' Creed declareth these and other things, **D** According to the Apostles' Creed.
¹ **A B C** ¹ Justified. ² **A B C** Before. ³ **A B C** Delete. ⁴ **A B** Power. ⁵ **A B** But are justified, **C** But are justified freely. ⁶ **A B C** Are received. ⁷ **A B** Unto. ⁸ **A B C** For "That—forgiven," "And their sins [**D** Are] forgiven." ⁹ **A B** Through Christ. ¹⁰ **A B C** By. ¹¹ **A B C** Doth God impute for, **D** God imputes for. ¹² **A B** Himself. ¹³ Instead of entire sentence, **A** Rom. 3 and 4, **B** Rom. 3: 26 and 4: 5, **C** Rom. iii and iv.

5. OF THE OBTAINING OF FAITH.

To¹ the obtaining of this faith was ordained² the ministry of teaching the Gospel, and giving³ the sacraments. For by the Word and by the⁴ sacraments, as by instruments⁵ is given the Holy Ghost⁶ who worketh faith where and when it pleaseth God in them which⁷ hear the Gospel (that is to wit⁸), that God, not for our own merits,⁹ but for Christ,¹⁰ justifieth¹¹ those which¹² believe that they¹³ be¹⁴ received into favour and grace,¹⁵ for Christ's sake.

Heresies.

They damn¹⁶ the Anabaptists and other¹⁷ which think¹⁸ that the Holy Ghost¹⁹ cometh²⁰ to²¹ men, without any external or outward work,²² by²³ their own preparations and works.

6. OF GOOD WORKS.

Also they teach that this faith ought to¹ bring forth good fruits,² that men ought³ to do good⁴ works commanded by⁵ God, because of God's will

¹A B C For. D That we may obtain. ²A B C transpose verb to close of sentence, after "sacraments." C reads "was instituted." ³A Ministering. B Conferring. C Administering. ⁴A B C Delete "By the," after "and." ⁵A B By certain instruments. ⁶A B The Holy Ghost is given. C The Holy Spirit is given. ⁷A B C Those that. ⁸A B Faith, I say. C Deletes "That is." ⁹C Our merits' sake. D For the sake of our merits. ¹⁰C Christ's sake. ¹¹A B C Doth justify. ¹²A B Such as. C Those who. ¹³C Transfers from end of sentence: "For Christ's sake." ¹⁴A B C Are. ¹⁵A B C Delete "And grace." ¹⁶A B C Condemn. ¹⁷A B C Others. ¹⁸A B Who are of opinion. C Who imagine. ¹⁹C Spirit. ²⁰A B C Is given. ²¹A B Unto. ²²A B C Without the outward word. ²³A B C Through. ¹A B Must. C Should. ²C Inserts "And." ³A B It is behoveful. ⁴A B C The. ⁵A B C Of.

and pleasure,⁶ but not that we should trust that by the works we deserve to be justified in the sight of God.⁷ For the⁸ forgiveness⁹ of sins and justification is purchased¹⁰ by faith, as testifieth also Christ,¹¹ which saith,¹² "When ye have done all things,¹³ yet¹⁴ say, we be¹⁵ unprofitable servants."^{15 a} The same thing¹⁶ the old writers of the Church do teach.¹⁷ For St.¹⁸ Ambrose saith: *Hoc constitutum est a deo, ut qui credit in Christum salvus sit, sine opere, sola fide, gratis accipiens remissionem peccatorum.* That is to say, "That¹⁹ is ordained and instituted²⁰ of God that who²¹ believeth in Christ, is²² saved; without work,²³ only by faith²⁴ freely receiving forgiveness²⁵ of sins."

7. OF THE HOLY CHURCH.

Also they¹ teach that^{1a} one holy Church shall continually remain.² The³ Church is a congregation of holy persons,⁴ in which congregation or company,⁵ the Gospel is rightly⁶ taught and the sacraments rightly ministered.⁷ And to⁸ the true unity of the

⁶A, B God requireth them. C It is God's will. ⁷A B And not upon any hope to merit justification by them. C And not on any confidence of meriting justification before God by their works. ⁸A B C Delete. ⁹A B C Remission. ¹⁰A B C Apprehended. ¹¹A B As Christ himself witnesseth. C As also the voice of Christ witnesseth. ¹²A B C Delete. ¹³A B C All these things. ¹⁴A B C Delete. ¹⁵A B C Are. ^{15a} adds (Luke 17: 10). ¹⁶A B C For "thing," read "also," D. ¹⁷A B C Do [D deletes Do] the ancient writers of the church teach. ¹⁸A B C Delete St. ¹⁹A B C This. ²⁰A B C Delete. ²¹A B C He that. ²²A B C Shall be. ²³C Works. ²⁴A B C By faith alone. ²⁵A B C Remission. ¹D They likewise. ^{1a}A B Insert "There is." ²A B For "Shall cont. rem.," read "Which is to continue always," C Reads "One Holy Church is to continue forever." ³A B Now the, C But the. ⁴A B C Saints. ⁵A B C Delete "congr. or comp." ⁶A B Purely. ⁷A B C Administered. ⁸A B C Unto.

Church, it is enough to consent⁹ of¹⁰ the doctrine of the Gospel, and ministration¹¹ of the sacraments. Neither¹² is it requisite¹³ that in every place be like human traditions, rites or ceremonies, ordained and instituted by men.¹⁴ As Paul¹⁵ saith: "One¹⁷ faith, one baptism, one God and Father of all."¹⁸

8. OF THE MINISTERS OF THE CHURCH.

Although¹ the Church properly² be³ a⁴ congregation of holy persons,⁵ and of⁶ true believers, yet nevertheless⁷ since⁸ in this life many hypocrites and evil persons⁹ be¹⁰ mixed among the good:¹¹ it is lawful¹² to use the sacraments which be¹³ ministered¹⁴ by¹⁵ evil men according to the saying¹⁶ of Christ: "The scribes and Pharisees sit in the chair of Moses,"¹⁷ etc.^{17a} And¹⁸ the sacraments and Word,¹⁹ because of²⁰ the ordinance²¹ and commandment of Christ be effectual, notwithstanding they be ministered by evil persons.²²

⁹ **A B C** Sufficient to agree. ¹⁰ **A B** Upon, **C** Concerning. ¹¹ **A B C** Administration. ¹² **C** Nor. ¹³ **A B C** Necessary. ¹⁴ **A B** That human traditions and rites or ceremonies ordained by man should be alike in all places, **C** That human traditions, rites or ceremonies, instituted by men, should be alike everywhere. ¹⁵ **A B C** St. Paul. ¹⁷ **A B C** There is one faith. ¹⁸ **D** Adds (Eph, 4: 4, 5). ¹ **A B C** Though. ² **A B** To speak properly. ³ **C** Be properly. ⁴ **C** The. ⁵ **A B C** Saints. ⁶ **A B C** Delete. ⁷ **A B C** Delete. ⁸ **A B C** Seeing that. ⁹ **A B** Men. ¹⁰ **C** Are. ¹¹ **A B C** Mingled with it. ¹² **A B** A lawful thing. ¹³ **A B C** Delete "Which be." ¹⁴ **C** Administered. ¹⁵ **A B** By the hands of. ¹⁶ **C** Voice. ¹⁷ **A B** Moses' chair; **C** Moses' seat; ^{17a} **D** adds (Matth. 23: 2). ¹⁸ **A B** For. ¹⁹ **A B C** The word. ²⁰ **A B C** Are effectual by reason of. ²¹ **A B C** Institution. ²² **A B** Though they be delivered by wicked and evil men; **C** identical with **A B**, except that it omits "wicked and."

Heresies.

They damn²³ the Donatists and such like which²⁴ denied it to be²⁵ lawful for us²⁶ to use the ministry of evil men in the Church, and which²⁷ thought²⁸ that the ministry of evil men was unprofitable²⁹ and of none effect.³⁰

9. OF BAPTISM.

Of¹ baptism they teach that it is necessary to salvation, and that by baptism is offered the grace of God,² and³ that children are to be baptized, which⁴ by baptism, being offered⁵ to God, be⁶ received into the⁷ favor and grace of God.⁸

Heresies.

They damn⁹ the Anabaptists which¹⁰ disallow¹¹ the baptism of children,¹² and say¹³ that children be¹⁴ saved without baptism.

10. OF THE SACRAMENT OF THE ALTAR.

Of¹ the Supper of the Lord, they teach that the body and blood of Christ be verily present² and be³ distributed^{3a} to the eaters⁴ in⁵ the Supper or

²³ **ABC** Condemn. ²⁴ **ABC** Who. ²⁵ **AB** Said it was not. ²⁶ **AB** The people; **C** deletes f. u. ²⁷ **ABC** Delete. ²⁸ **AB** Held opinion; **C** Held. ²⁹ **AB** Quite without fruit; **C** Useless. ³⁰ **AB** And effect; **C** Without effect.

¹ **AB** Touching. ² **ABC** The grace of God is offered. ³ **AB** Delete. ⁴ **A** And such as; **B** And that such as; **C** Who. ⁵ **AB** Be presented. ⁶ **ABC** Are. ⁷ **AB** His; **C** God's. ⁸ **ABC** Delete all after "favor." ⁹ **ABC** Condemn. ¹⁰ **AB** That; **C** Who. ¹¹ **ABC** Allow not; **D** Reject. ¹² **AB** Of children's baptism. ¹³ **AB** Hold; **C** Say. ¹⁴ **ABC** Are.

¹ **AB** Touching. ² **AB** Are there present indeed; **C** Are truly present. ³ **ABC** Are; ^{3a} **C** Communicated. ⁴ **ABC** Those that eat. ⁵ **AB** Of.

Maundy of the Lord,⁶ and disprove them⁷ that teach otherwise.

II. OF CONFESSION.

Of¹ Confession² they teach that private absolution in churches³ ought to⁴ be retained and kept,⁵ although⁶ in confession⁷ the rehearsal⁸ of the⁹ sins¹⁰ be not necessary. For it is impossible, according to the Psalmist:¹¹ *Delicta quis intelligit?* Who understandeth his sins?¹²

12. OF PENANCE OR REPENTANCE.

Of Penance¹ they teach that they which after baptism be fallen again into sin² may be forgiven³ of⁴ their⁵ sins⁶ what time soever⁷ they turn⁸ and repent.⁹ And that the Church, to such which turn to repentance¹⁰ ought to¹¹ give the benefit of¹² absolution. And penance standeth¹³ properly in¹⁴

⁶ **A B C** For "The Supper—Lord," read "Lord's Supper." ⁷ **A B** They condemn those; **C** Disapprove of those.

¹ **A B C** Concerning, ² **A B** Insert after "Confession," "Of sins." ³ **A B C** Transfer to close of clause, before "Although." **B C** Read "The churches." ⁴ **A B** Is to, **C** Deletes, **D** restores *ut supra*. ⁵ **A B C** Delete "And kept."

⁶ **A B C** Though. ⁷ **A B** Delete, **C** Transfers to after "Necessary." ⁸ **A B** A reckoning up, **C** Enumeration.

⁹ **A B C** All. ¹⁰ **C** Offences. ¹¹ **A B** As the Psalmist saith.

¹² **A B** Who doth understand his faults, **C** Who can understand his errors, **D** Adds (Ps. 19: 12).

¹ **A B C** Touching [**D** Concerning] repentance. ² **A B C** Such as have fallen after baptism. ³ **A B C** May find remission.

⁴ **A B** Delete. ⁵ **A B C** Delete. ⁶ **A B** Delete.

⁷ **A B C** At what time. ⁸ **A B** Return again, **C** Are converted.

⁹ **A B C** Delete "A. r." ¹⁰ **A B C** Transfer "To such—repentance," to close of sentence, after "Absolution,"

A B Read "Unto such as return by [**C** to] repentance."

¹¹ **A B** Is bound to, **C** Should. ¹² **A B C** Delete "The benefit of."

¹³ **A B C** Now [**D** But] repentance consisteth.

¹⁴ **A B C** Of.

these two parts, that is to say, in¹⁵ contrition which is a fear¹⁶ driven¹⁷ into the conscience, after that sin is espied.¹⁸ And in¹⁹ faith which is conceived by the Gospel, or absolution, and which believeth²⁰ that, for Christ's sake, the²¹ sins be forgiven, and comforteth the conscience, and delivereth²² it from errors and fears.²³ After that²⁴ must²⁵ follow good works which be²⁶ the²⁷ fruits of penance.²⁸

Heresies.

They damn²⁹ the Anabaptists, which³⁰ deny that they which be³¹ once justified may³² lose the Holy Ghost.³³ Also those which³⁴ contend³⁵ that to³⁶ some men so great perfection do chance³⁷ in this life, that they cannot sin.³⁸ They damn also the Novatians³⁹ which⁴⁰ would not absolve those that were⁴¹ fallen after baptism, and came again⁴² to repentance. They reject and disallow also those which teach not that⁴³ remission of sins is given⁴⁴

¹⁵ A B C Instead of "That is—in," read "One is."
¹⁶ A B C For "Which—fear," read "Or terrors."
¹⁷ A B C Stricken.
¹⁸ A B Through the sight of sin, C Through the acknowledgment of sin.
¹⁹ A B C The other is.
²⁰ A B C And doth [D Believes] believe.
²¹ C Deletes.
²² A B C Freeth.
²³ A B C For "Errors and fears," read "Terrors."
²⁴ A B C Then.
²⁵ A B There must, C Should.
²⁶ A B C Are.
²⁷ A B C Delete.
²⁸ A B C Repentance.
²⁹ A B C Condemn.
³⁰ A B C Who.
³¹ A B C For "They—be," read "Men."
³² A B C Can.
³³ A B C Spirit of Goa.
³⁴ A B C For "Also those which," read "And do."
³⁵ D "And likewise those."
³⁶ A B Stiffly hold.
³⁷ A B C Delete.
³⁸ A B C May attain to such a perfection.
³⁹ A B C Can sin no more.
⁴⁰ C Who.
⁴¹ A B C For "Those that were," read "Such as had."
⁴² A B C For "And came again," read "Though they returned."
⁴³ A B For "They—that," read "They also that teach that," C "They also that do not teach that."
⁴⁴ A B C Obtained.

by faith,⁴⁵ but that it cometh⁴⁶ by⁴⁷ our own love and works.⁴⁸ They be also disallowed and rejected which⁴⁹ teach that the⁵⁰ Canonical Satisfaction be⁵¹ necessary to redeem everlasting pains or pains of purgatory.”⁵²

13. OF THE USE OF THE SACRAMENTS.

Of¹ the use of the Sacraments they teach that the Sacraments, be² ordained and instituted³ not only⁴ that they should⁵ be cognizances,⁶ badges or marks,⁷ by which Christian men are discerned and known from other people.⁸ But rather⁹ they should be signs and¹⁰ testimonies of the will of God toward us,¹¹ to stir up and to confirm faith in us which¹² use them so propound.¹³ Wherefore¹⁴ we¹⁵ must so¹⁶ use the¹⁷ sacraments, that faith be added and put¹⁸ unto¹⁹ them, to the intent²⁰ we²¹ may believe²² the promises which²³ be exhibited and shewed²⁴ by the sacraments.

⁴⁵ A B Delete. ⁴⁶ A B C Delete “But that it cometh.” From here on Taverner follows *Editio* 2. ⁴⁷ A B For, C Deletes rest of sentence. ⁴⁸ A B “Or good works.” ⁴⁹ A B And such as, C, following *Editio Princeps*, substitutes for entire sentence, “And who command us to merit grace by satisfaction, are rejected.” ⁵⁰ A B Delete. ⁵¹ A B Delete. ⁵² A B Everlasting or purgatory pains.

¹ A B C Concerning. ² A B C For t, s. b., read “They were.” ³ A B C Delete “And instituted.” ⁴ A B So much. ⁵ A B C To. ⁶ A B C Delete. ⁷ A B Marks and badges, C Deletes “badges or.” ⁸ For “By—people,” A B C read “Amongst men”; C¹, D “Among men.” ⁹ For “But rather,” A B read “As that”; C inserts “That” after “Rather.” ¹⁰ A B “And.” ¹¹ A B C Insert “Set forth” after “us.” ¹² A B C Such as. ¹³ A B C Delete, as replaced by “Set forth.” ¹⁴ A B C Therefore. ¹⁵ A B Men, D The sacraments must be used. ¹⁶ A B C Delete. ¹⁷ A B C Delete. ¹⁸ A B As we must join faith, C As to join faith, D So that faith is joined. ¹⁹ A B C With. ²⁰ A B C Delete. ²¹ A B C Which. ²² C Deletes “May,” and reads “Believes.” ²³ A B C “That.” ²⁴ A B C Are offered and declared unto us.

Errors.

They damn therefore²⁵ those which²⁶ teach that sacraments²⁷ even by their own proper virtue²⁸ do justify, and which²⁹ teach not³⁰ that faith³¹ is required³² in the using³³ of the sacraments, which³⁴ faith³⁵ may³⁶ believe³⁷ that sins be forgiven.³⁸

14. OF ORDERS ECCLESIASTIC.

Of¹ the² Ecclesiastical Order³ they teach that no man^{3a} ought openly⁴ to⁵ teach⁶ in the church or congregation,⁷ or minister⁸ the sacraments, unless⁹ he be duly and lawfully¹⁰ thereunto¹¹ called and appointed.¹²

15. OF RITES OR USAGES OF THE CHURCH.

Of¹ the rites of the church² they teach that such³ rites ought⁴ to be kept⁵ which may be kept⁶ without sin,⁷ and which⁸ be⁹ profitable¹⁰ to a¹¹ tran-

²⁵ A B C Wherefore they condemn. ²⁶ A B C That. ²⁷ A B C The sacraments; transfer "Do justify" to after "Sacraments." ²⁸ A B C For "Even—virtue," read: "By the work done." ²⁹ A B C Delete. ³⁰ A B C Do not teach. ³¹ In A B C the concluding relative clause immediately follows its antecedent. ³² A B C Requisite. ³³ A B C Use. ³⁴ A B Delete. ³⁵ A B C Delete. ³⁶ A B To; C Deletes. ³⁷ C Believes. ³⁸ A B C The remission of sins.

¹ A B C Concerning. ² A B C Delete. ³ A B C Orders, D The Ecclesiastical Office, ^{3a} D One. ⁴ A B C Should publicly. ⁵ A B C Delete. ⁶ A B C Transpose to after "Church." ⁷ A B C Delete. ⁸ C Administer. ⁹ A B C Except. ¹⁰ A B C For "Duly and lawfully," read "Rightly." ¹¹ A B C Delete. ¹² A B C Delete; A adds to Art. "According as St. Paul giveth commandment to Titus 'to ordain elders in every city,'" B inserts "also" after "St. Paul" and adds to sentence "Titus 1 : 5."

¹ A B C Concerning. ² A B C Ecclesiastical rites. ³ A B C Those. ⁴ A B C Are. ⁵ A B C Observed. ⁶ C Observed. ⁷ A B Any sin. ⁸ A B C Delete. ⁹ A B C Are. ¹⁰ A B Available. ¹¹ A B C For.

quility¹² and a¹⁴ good order in the church, as¹⁵ certain¹⁶ holy days,¹⁷ feastful days¹⁸ and¹⁹ like, yet²⁰ nevertheless²¹ of such rites and ceremonies,²² men be²³ admonished lest²⁴ their²⁵ consciences be cumbered,²⁶ as though²⁷ such ceremonies²⁸ be²⁹ necessary to salvation. They be also³⁰ admonished that man's³¹ traditions ordained³² to pacify³³ God, to deserve³⁴ grace, and to satisfy³⁵ for sins, be contrary³⁶ to the Gospel and doctrine³⁷ of faith. Wherefore vows and traditions of meats³⁸ and so forth,³⁹ or-dained⁴⁰ to purchase⁴¹ grace, and to⁴² satisfy⁴³ for sins, be unprofitable⁴⁴ and against⁴⁵ the Gospel.

16. OF POLITICAL OR CIVIL MATTERS.

Of¹ political or² civil things,³ they teach that lawful ordinances for a public weal be⁴ the⁵ good works of God, and that it is lawful for Christian men to⁶ bear⁷ office⁸ and authorities,⁹ to exercise¹⁰ judgments, to judge things according to¹¹ the Emperor's¹²

¹² A B Quietness. ¹⁴ A B C Delete. ¹⁵ A B C Such as are. ¹⁶ A B C Set. ¹⁷ C Holidays, D Holydays. ¹⁸ A B C Feasts. ¹⁹ A B C And such. ²⁰ From here on to close of article A B furnish no translation of *Invariata*. The *Variata* (1540) expands the thought to such an extent as not to be available. ²¹ C Deletes. ²² C Concerning such things. ²³ C Are to be, D Are. ²⁴ C That. ²⁵ C Deletes "Their." ²⁶ C Are not to be burdened. ²⁷ C If. ²⁸ C Service. ²⁹ C Were. ³⁰ C Are also to be, D Also are. ³¹ C Human. ³² C Instituted. ³³ C Propitiate. ³⁴ C Merit. ³⁵ C Make satisfaction. ³⁶ C Are opposed. ³⁷ C The doctrine. ³⁸ C Concerning foods, D Restores "Meats." ³⁹ C Days and such like. ⁴⁰ C Instituted. ⁴¹ C Merit. ⁴² C Deletes. ⁴³ C Make satisfaction. ⁴⁴ C Are useless. ⁴⁵ C Contrary to.

¹ A B C Concerning. ² A B C Delete p. o. ³ C Things. ⁴ A B C For "Lawful-be," read, "Such civil ordinances as are lawful are." ⁵ C Deletes. ⁶ A B C That Christians may lawfully. ⁷ A B C May lawfully bear. ⁸ C Civil office. ⁹ A B C Delete. ¹⁰ A B C Sit in. ¹¹ A B C Determine matters by. ¹² A Prince's or country, B Prince's or country's, C Imperial.

laws, or¹³ other present laws of things^{13a} and rulers,¹⁴ to execute due punishments by the law,¹⁵ to hold battle or war by the law,¹⁶ to be a soldier,¹⁷ to contract or bargain by the law,¹⁸ to hold a thing in property,¹⁹ to take an oath when officers²⁰ do lawfully²¹ require it, to marry a wife, to take an husband.²²

Heresies.

They condemn the Anabaptists which²³ inhibit and²⁴ forbid²⁵ these²⁶ civil offices to Christian men. They damn²⁷ also those which²⁸ do not put²⁹ the perfection of the Gospel in³⁰ the dread³¹ of God, and³² faith, but in leaving,³³ forsaking, or giving over of political and³⁴ civil offices. For³⁵ the Gospel teacheth the eternal³⁶ righteousness of the heart, so that it destroyeth not the political and civil government,³⁷ but chiefly requireth³⁸ the conservation³⁹ of the same,⁴⁰ as good ordinances of God,⁴¹ and to ex-

¹³ A B Delete, C Other laws in present force. ^{13a} A B Delete, C And. ¹⁴ A B C Delete. ¹⁵ A B Lawfully appoint punishments, C Appoint just punishments, D Decree capital punishment. ¹⁶ A B Lawfully make war, C Engage in just war. ¹⁷ A Be soldiers, B C Act as soldiers. ¹⁸ A B Make bargains and contracts, C Make legal b. a. c. ¹⁹ A for "A-property" reads "Their own." B C Property. ²⁰ A B C Magistrates. ²¹ A B C Delete "Do lawfully." ²² A B C Or be given in marriage. ²³ C Who. ²⁴ A B C Delete "Inhibit and." ²⁵ A B C Transfer "Christians," instead of "Christian men" to directly after "Forbid." A B Add "to meddle with." ²⁶ A B Delete. ²⁷ C Condemn, A B For T. d. read simply "as." ²⁸ A B C That. ²⁹ A B C For d. n. p., read "Place." ³⁰ A B C Not in. ³¹ A B C Fear. ³² C And in. ³³ A B C Delete. ³⁴ A B C Delete "Or—and" ³⁵ C Inasmuch as. ³⁶ A B C An everlasting. ³⁷ A B C In the meantime it doth not disallow order and governments of commonwealths or families. D Does not abolish civil government or the domestic estate. ³⁸ A B C Requireth especially. ³⁹ A B C Preservation. Add: "And maintenance." ⁴⁰ A B C Thereof.

ercise and practice charity in such ordinances.⁴² Therefore necessarily Christian men ought to⁴³ obey their governors⁴⁴ and their⁴⁵ laws, save⁴⁶ when they command sin;⁴⁷ for then⁴⁸ they be rather bounden to⁴⁹ obey God, than man,⁵⁰ as it is said in the Fifth Chapter of the Acts.⁵¹

17. OF THE RESURRECTION.

Also they teach that¹ Christ shall appear in the end of the world to judge, and shall raise up again² all that be³ dead, and shall give⁴ to⁵ the godly and elect people⁶ everlasting⁷ life, and perpetual⁸ joys, but the⁹ wicked¹⁰ men¹¹ and devils¹² he shall¹³ condemn to be tormented without end.¹⁴

Heresies.

They damn¹⁵ the Anabaptists which¹⁶ think¹⁷ that the pain of evil men and devils shall have an end.¹⁸ They damn¹⁹ also²⁰ other which²¹ nowa-

⁴¹ A B C As of God's own ordinances. ⁴² A B C That in such ordinances, we should exercise love. A B Add: "And charity." ⁴³ A B Christians, therefore, must in any wise, C same as A B, except "necessarily," for "in any wise." ⁴⁴ A B C Magistrates. ⁴⁵ A B C Delete. ⁴⁶ A B C Add "only then." C¹ D Add "Only" without "Then." ⁴⁷ A B C Any. ⁴⁸ C Deletes. So D. ⁴⁹ A B C Must rather. ⁵⁰ A B C Men. ⁵¹ A Deletes. B C for "As Acts" reads Acts V: 29.

¹ A B Transfer to after "that," "In the end of the world," C also transfers, but reads "Consummation." ² A B C Delete. ³ A B C The. ⁴ A B Add "Unto men, to wit." ⁵ C Unto. ⁶ A B C Delete. ⁷ A B C Eternal. ⁸ A B C Everlasting. ⁹ C Deletes. ¹⁰ A B C Ungodly. ¹¹ A B Delete. ¹² A B C The devils. ¹³ A B Shall be. ¹⁴ A B C Unto endless torments. ¹⁵ A B C Condemn. ¹⁶ A B That, C Who. ¹⁷ A B Are of opinion. ¹⁸ A B That the damned men and the devils shall have an end of their torments, C To condemned men and the devils shall be an end of torments. ¹⁹ A B C Condemn. ²⁰ A B C Transpose "Also" and "Other," and read "Others." ²¹ C Who.

days²² sow²³ abroad²⁴ Judaical²⁵ opinions, that before the resurrection of the dead²⁶ the wicked shall be oppressed in every place, and the good men shall occupy and possess the kingdom of the world.

18. OF FREE WILL.

Of¹ Free Will they teach that man's will hath some liberty to work civil² and outward³ righteousness, and to choose out⁴ things subject to reason,⁵ but⁶ it hath not might⁷ without the Holy Ghost⁸ to do⁹ the righteousness of God, spiritual righteousness.¹⁰ For a man left to the power of his own soul (whom Paul calleth *animalem hominem*) perceiveth not the things that be of the Spirit of God,¹¹ but this righteousness¹² is framed and made¹³ in the heart, when¹⁴ the Holy Ghost is conceived by the Word.¹⁵ This saith Augustine with like words¹⁶ in his third book of *Hypognosticon*.¹⁷ "We grant"¹⁸

²² B Deletes, C Now. ²³ A Do spread, B Spread, C Scatter. ²⁴ C Deletes. ²⁵ A B C Jewish. ²⁶ In what follows, A B "The godly shall get the sovereignty in the world, and the wicked be brought under in every place;" C The godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.

¹ A B As touching, C Concerning. ² A B C A civil. ³ A B C Delete a. o. ⁴ A B C Such, D Between. ⁵ A B C As reason can reach unto, D That are subject to human reason. ⁶ A B C Add "That." ⁷ A B C No power. ⁸ A B C Transfer to after "Spiritual righteousness," and read "Without the Spirit of God." ⁹ A B C Work. ¹⁰ A B Justice. ¹¹ A B For all sentence so far, read "Because that the natural man perceiveth [C Receiveth] not the things that are [C The things] of the Spirit of God," B C Add 1 Cor. 2: 14. ¹² A B Power, C Deletes. ¹³ A B C Framed and made. ¹⁴ A When as. ¹⁵ A B C Men do [D Deletes Do] receive the Spirit of God through the word. ¹⁶ A B C These things are in as many words affirmed by St. Augustine. ¹⁷ A B C Hypognosticon, lib. III., D Hypognostica (8), lib. III. ¹⁸ A B C Confers.

(saith St. Austin¹⁹) "that every man²⁰ having reasonable judgment²¹ hath²² free will, not that he is able²³ in things pertaining to God,²⁴ without God either to begin or at the least way to make an end,²⁵ but only in the²⁶ works of²⁷ this present life, as well²⁸ good as evil. In²⁹ good works (I say³⁰) which³¹ do³² issue forth³³ of the goodness of nature, as to will³⁴ to labor in the field, to will to eat and drink,³⁵ to will³⁶ to have a friend, to will to have clothing,³⁷ to will to make³⁸ a house, to will³⁹ to marry a wife, to nourish beasts,⁴⁰ to learn a craft⁴¹ of diverse⁴² good things, to will whatsoever⁴³ good thing appertaineth⁴⁴ to this present life, of the which things none hath being⁴⁵ without the governance of God,⁴⁶ yea of Him, and by Him, they began to be;⁴⁷ evil⁴⁸ works⁴⁹ (I say⁵⁰), as⁵¹ to will⁵² to honor to⁵³ an image, or idol,⁵⁴ to do⁵⁵ manslaughter, etc.

¹⁹A B C Delete. ²⁰ See Note 22. ²¹A B C For "Having—judgment," read "Which hath indeed the judgment of reason," and transfer to after "Free will." ²²A B C "There is in all men a," etc. ²³A B C It is thereby fitted. ²⁴A B C Transfer to immediately before "But only," and read "In matters." ²⁵A B C For "At least—end," read "Perform," D At any rate perform. ²⁶A B C Delete. ²⁷A B C Belonging to. ²⁸A B C Whether they be. ²⁹B C By. ³⁰A Affirm, B C Mean. ³¹A Those to be which, B C Those which. ³²A B C Delete. ³³A Arise, B Arise out, C Are. ³⁴A B Be willing. ³⁵A B C To desire meat or drink. ³⁶A B C Desire. ³⁷A B C Desire apparel. ³⁸A B C Desire to build. ³⁹A B C Delete "To will." ⁴⁰A B C Cattle, D Keep cattle. ⁴¹A B C Art. ⁴²A B C Divers. ⁴³A B C Desire any. ⁴⁴A B C Pertaining. ⁴⁵A B C For "Of—being," read: "All which are not," ⁴⁶A B C God's government. ⁴⁷A Yea, they now are and had their beginning from God; B C Yea, they are and had their beginning from God and by God. ⁴⁸A B In evil, C Among e. ⁴⁹A B C Things. ⁵⁰A B C Account. ⁵¹A B C Such as these. ⁵²A B Desire. ⁵³A B C Worship. ⁵⁴A B C Delete o. i. ⁵⁵A B Desire, C Will.

Heresies.

They damn⁵⁶ the Pelagians and other which⁵⁷ teach that without the Holy Ghost,⁵⁸ only^{58a} by the strength^{58b} of nature,^{58c} we may^{58d} love God above all things,^{58e} and do⁵⁹ the precepts⁶⁰ of God, as touching the substance of the acts⁶¹ (as they call it).⁶² For though⁶³ nature can somewhat⁶⁴ do outward⁶⁵ works (for nature may keep her hand⁶⁶ from killing men),⁶⁷ yet she⁶⁸ cannot work the inward motions, as⁶⁹ the dread⁷⁰ of God, the⁷¹ trust in God, chastity, patience, etc.⁷²

19. OF THE CAUSE OF SIN.

Of¹ the cause of sin they teach that although² God doth create and conserve³ nature,⁴ yet the cause of sin is the will of them that be evil,⁵ that is to say,⁶ of the devil, and of⁷ the⁸ wicked⁹ men, which will (when God helpeth not)¹⁰ turneth itself from God, as Christ saith in the Eighth Chapter of John:¹¹ "When he speaketh a lie, he speaketh of himself."¹²

⁵⁶ ABC Condemn. ⁵⁷ ABC Others who. ⁵⁸ ABC Transpose clauses "W—Ghost" and "Only—Nature," and read "Without the Spirit of God." ^{58a} BC Delete. ^{58b} AB Power, C Powers. ^{58c} AB Nature only, C Nature alone. ^{58d} ABC Are able. ^{58e} AB Delete Things. ⁵⁹ ABC Also to perform. ⁶⁰ ABC Commandments. ⁶¹ ABC Our actions, D The actions. ⁶² ABC Delete. ⁶³ ABC Although, A Although that. ⁶⁴ ABC Be able in some sort to. ⁶⁵ AB C The external. ⁶⁶ ABC It is able to withhold the hands. ⁶⁷ ABC Theft and murder. ⁶⁸ ABC It. ⁶⁹ C Such as. ⁷⁰ ABC Fear. ⁷¹ ABC Delete. ⁷² AB Delete, C And such like.

¹ ABC Touching, D Concerning. ² AB Albeit. ³ ABC Preserve. ⁴ AB Our nature. ⁵ ABC For "Them—evil," read: "The wicked. ⁶ ABC To wit. ⁷ BC Delete. ⁸ ABC Delete. ⁹ ABC Ungodly. ¹⁰ AB Being destitute of God's help, C God not aiding. ¹¹ ABC Transfer designation of passage to close and read John 8 [BC "44"]. ¹² ABC His own.

20. OF GOOD WORKS.

Our¹ teachers² be³ falsely accused that they prohibit and forbid⁴ good works. For their writings which go abroad of⁵ the Ten Commandments, and other⁶ of like⁷ matter,⁸ do⁹ witness that they have taught profitably¹⁰ of all kinds of living¹¹ and offices,¹² as¹³ what kinds¹⁴ of living¹⁵ and what works do please God in every calling.¹⁶ Of which things preachers heretofore spake but¹⁷ little,¹⁸ only they magnified¹⁹ and did set forth²⁰ childish²¹ and unnecessary²² works; as certain²³ holy days,²⁴ certain fastings,²⁵ fraternities, guilds or brotherhoods,²⁶ pilgrimages, worshippings²⁷ of saints, rosaries,²⁸ entering into religion,²⁹ and such other like.³⁰ Our³¹ adversaries, though our monition,³² do³³ now unlearn³⁴ and leave this gere,³⁵ so that they preach not³⁶ these unprofitable works so

¹ C Ours. ² A B Divines, C Deletes. ³ A B C Are. ⁴ For "That—forbid," A "To forbid," B C "Of forbidding." ⁵ A B C Extant upon. ⁶ A B C Others. ⁷ A B C The like. ⁸ A B C Argument. ⁹ A B C Do bear. D Deletes "Do." ¹⁰ A B C To good purpose taught. ¹¹ A B C Every kind of life, A Duties, B C Its duties. ¹² A B C Delete. ¹³ A B Trades. ¹⁴ A B C Life. ¹⁵ A B C Transpose "Do please God," to after "calling," D Deletes "Do." ¹⁶ A B C In former times taught. ¹⁷ A B C Add, "or nothing." ¹⁸ A B Did urge, C Urged. ¹⁹ A B C Delete a. d. s. f. ²⁰ Certain childish. ²¹ A B C Needless. ²² A B C Keeping of, D "Fixed." ²³ C Holidays, D Holy days. ²⁴ A B C Set fasts. ²⁵ A B C Delete g. o. b. ²⁶ A B C Worshipping. ²⁷ A Friaries. C The use of rosaries. ²⁸ Monkeries, B C Monkerie. ²⁹ A B Such trash, C Such like things. ³⁰ A B C Whereof our. ³¹ A B C Having had warning. ³² A B C They do, D They. ³³ A B Forget. ³⁴ A B C Substitute for whole clause "them." ³⁵ A B And do not preach so concerning, C And do not preach concerning. ³⁶ A B As they were wont to do, C As they were wont.

much as they did before.³⁷ Furthermore³⁸ they began³⁹ to make mention of faith, of the which now this great while hath been marvelous silence,⁴⁰ though⁴¹ they cease not to obscure and darken the⁴² doctrine of faith, in that⁴³ they leave men's consciences⁴⁴ in a⁴⁵ doubt, bidding them⁴⁶ purchase remission of sins with⁴⁷ works. But they⁴⁸ teach not, that through Christ, by only faith, we may be sure to have remission of sin.⁴⁹ Forasmuch, therefore, as⁵⁰ the doctrine of faith (which ought to be⁵¹ the chiefest and principal⁵² in the Church) hath lain⁵³ so long unknown, as we must all needs confess⁵⁴ that of the righteousness of faith, most deep and profound silence hath been in

³⁸ A B C Besides. ³⁹ A B C Begin now. ⁴⁰ A B Which they were wont to pass over [A With. B In.] silence, C Concerning which there was formerly a deep silence. ⁴¹ A B But yet, C From this point, until close of next sentence ending "remission of sins," entirely diverges. (See below, Note 49.) ⁴² A B This. ⁴³ A B While. ⁴⁴ A B The conscience. ⁴⁵ A B Delete. ⁴⁶ A B And would have men to merit. ⁴⁷ A B By their. ⁴⁸ A B And. ⁴⁹ A B "That we do by faith alone undoubtedly receive remission of sins, for Christ's sake." After "silence" (N. 40.) until here. Taverner and A B follow the Latin Ed. 2 (8vo. 1531), which reads: *Etsi non desinant obscurare doctrinam fidei, cum relinquunt dubias conscientias, et jubent mereri remissionem peccatorum operibus. Nec docent quod sola fide propter Christum certo accipiamus remissionem peccatorum.* C correcting by Ed. Princ. "They teach that we are not justified by works alone, but they conjoin, [D Join.] faith and works, and say, we are justified by faith and works. Which doctrine is [D Indeed] more tolerable than the former one, and can afford more consolation than their old doctrine." ⁵⁰ A B When as, therefore. C Whereas, therefore. ⁵¹ A B C Which should be especially above others. ⁵² A B Taught, C The chief one. ⁵³ A B C Been. ⁵⁴ A B C As all men must needs grant.

preachings,⁵⁵ (and that^{55a} alone⁵⁶ the doctrine of works hath been exercised and conversant in⁵⁷ churches), therefore (I say)⁵⁸ our teachers⁵⁹ have warned and monished⁶⁰ the churches of faith, in this wise as followeth,⁶¹ first that our works cannot reconcile God unto us, or deserve remission of sins and⁶² grace, and justification,⁶³ but this⁶⁴ we get⁶⁵ only⁶⁶ by faith⁶⁷ believing that only⁶⁸ for Christ's sake,⁶⁹ we be received into favor, who only⁷⁰ is set forth, and purposed unto us a⁷² mediator and a mercy stocke⁷³ by whom the Father is reconciled,⁷⁴ and his favor gotten again.⁷⁵ Therefore he⁷⁶ that trusteth to deserve favor, or grace, with works,⁷⁷ despiseth⁷⁸ the merit and grace

⁵⁵ A B That there was not a word of the righteousness of faith in all their sermons. C That there was the deepest silence about the righteousness of faith in their sermons.
^{55a} While. ⁵⁶ A B Transfer to after "works" and read "only." C Deletes. D Restores and harmonizes with A B.
⁵⁷ A B C For "Hath—in," read "Was usual in the," D "Was taught in the." ⁵⁸ A B C For this cause. ⁵⁹ A B C Divines. ⁶⁰ A B C Did thus admonish. ⁶¹ A B C Delete "Of faith—followeth." ⁶² A B C Delete. ⁶³ A B C Add "At his hands," D Deletes, reverting to Taverner. ⁶⁴ C That these. ⁶⁵ A B Must obtain, C Obtain. ⁶⁶ A B Delete, C Transfers to after "Faith." ⁶⁷ A B While we believe, C When we believe. ⁶⁸ A B C Delete. ⁶⁹ A B C Transpose f. c. s. to after "Favour." ⁷⁰ A B C Alone. ⁷¹ A B C For "Set—a," "appointed the." ⁷² A B Intercessor, C Propitiatory, A B C Delete "A." On "Mercy stocke," Wescott (*History of English Bible*, p. 217). "Tyndale, followed by Coverdale, the Great Bible, etc., strives after an adequate rendering of *ἡλασμός* (1 John 2: 2) in the awkward periphrasis, 'He it is that obtaineth grace for our sins;' Taverner boldly coins a word which, if insufficient is yet worthy of notice: 'He is a *mercystock* for our sins.'" ⁷³ A B C Add "To us." ⁷⁴ A B C Delete all after "Reconciled." ⁷⁵ A B C Transpose "He" and "Therefore." ⁷⁶ A B C For "To—works," read "By his work to merit grace." ⁷⁷ A B C Doth despise.

of Christ, and seeketh a way and coming to God with man's power, without Christ,⁷⁹ where as Christ said⁸⁰ of himself: "I am the way, the truth and the life."⁸¹ This doctrine of faith is everywhere treated in Paul,⁸² as to the Ephesians 2:⁸³ "By grace are ye made safe⁸⁴ through faith, and that not of yourself;⁸⁵ it is the gift of God, not of works," etc.⁸⁶ But here lest peradventure a man would make cavillations,⁸⁷ and craftily say for himself against us,⁸⁸ that we have devised and found out this new interpretation of Paul,⁸⁹ I say that all this cause or matter hath, for the maintenance of it, the authority and witness of old and ancient Fathers.⁹⁰ For St.⁹¹ Augustine in many volumes defendeth⁹² grace and righteousness⁹³ of faith, against merits⁹⁴ of works. And St. Ambrose doth teach like things⁹⁵ in the⁹⁶ book entitled⁹⁷ "Of the Calling of the Gentiles,"⁹⁸ and other.⁹⁹ For in the book, "Of the Calling of the Gentiles," he saith in

⁷⁹ A B C For all after "Seeketh" read "By his own power, without Christ, to come unto the Father," D "Without Christ, by human powers." ⁸⁰ A Hath said and expressed, B C Hath said expressly. ⁸¹ B C John 14: 6. ⁸² A B "Handled by Paul almost in every epistle," C "Everywhere," in other respects as A B, D Deletes "Almost." ⁸³ B C Delete, A Eph. 2. ⁸⁴ A B Ye are saved freely, C By grace are ye saved. ⁸⁵ A B C Yourself. ⁸⁶ B C Add Eph. 2: 8, 9. ⁸⁷ A B C And lest any here should cavil. ⁸⁸ A B C Delete "And-us." ⁸⁹ A B C We bring in a new-found [D Novel] interpretation. ⁹⁰ A B For from "I say," on, read "This whole cause is underpropped with testimonies of the Fathers," C harmonizes with A B, except "Sustained" for "Underpropped." ⁹¹ A B C Delete "For St.," D Restores it. ⁹² A B C Doth in many volumes defend. ⁹³ A B C The righteousness. ⁹⁴ A B C The merit. ⁹⁵ A B C The like doth [D St.] Ambrose teach. ⁹⁶ A B C His. ⁹⁷ A B C Delete. ⁹⁸ A B C *De Vocatione Gentium*. ⁹⁹ A B C Elsewhere.

this wise:¹⁰⁰ "The redemption of¹⁰¹ the blood of Christ were but vile,¹⁰² and little worth,¹⁰³ neither¹⁰⁴ the prerogative of man's works should¹⁰⁵ give place to the mercy of God, if righteousness¹⁰⁶ which is made¹⁰⁷ by grace were due to the¹⁰⁸ merits going before, so that¹⁰⁹ it should not be the gift¹¹⁰ of the giver, but the reward¹¹¹ of the worker.¹¹² But now, although this doctrine is contemned, and little set by of them that be ignorant and lack knowledge,¹¹³ yet good¹¹⁴ and fearful^{114a} consciences¹¹⁵ do know¹¹⁶ by experience how comfortable it is; ¹¹⁷ for¹¹⁸ consciences¹¹⁹ cannot be made quiet¹²⁰ and at rest¹²¹ by any works, but alonely by faith,¹²² and that is when they be assured and decree for a certainty¹²³ that through Christ God is appeased,¹²⁴ like¹²⁵ as Paul¹²⁶ teacheth, Rom. 5,¹²⁷ saying:¹²⁸ "When we be made righteous by faith, we be at¹²⁹ peace with God." All this doctrine is to be referred¹³⁰ to the conflict or battle¹³¹ of a troubled conscience, and, without

¹⁰⁰ABC For thus he saith, AB In the forenamed place, C Of the calling of the Gentiles. ¹⁰¹ABC Made by. ¹⁰²AB C Would be of small account. ¹⁰³ABC Delete a. l. w. ¹⁰⁴ABC And. ¹⁰⁵ABC Would not. ¹⁰⁶ABC The justification. ¹⁰⁷ABC Delete. ¹⁰⁸ABC Delete. ¹⁰⁹ABC As, D That. ¹¹⁰ABC Liberality. ¹¹¹ABC Wages or hire, D deletes o. h. ¹¹²ABC Laborer. ¹¹³Instead of "But—knowledge," ABC "This doctrine, though it be contemned of the unskilful," A adds "Sort." ¹¹⁴AB The godly, C Godly. ^{114a}Alarmed. ¹¹⁵AB Consciences. ¹¹⁶AB Doth find, C Find. ¹¹⁷ABC That it bringeth very great comfort. ¹¹⁸ABC Because that. ¹¹⁹A The consciences, B Men's consciences. ¹²⁰ABC Quieted. ¹²¹ABC Delete a. a. r. ¹²²ABC Faith alone. ¹²³Instead of "And—certainty," AB "When as they believe assuredly," so C, omitting "As." ¹²⁴AB God is appeased towards them for Christ's sake, C They have a God who is propitiated for Christ's sake. ¹²⁵ABC Delete. ¹²⁶C¹ St. Paul. ¹²⁷BC V. i. ¹²⁸ABC Delete. ¹²⁹ABC Being justified by faith, we have. ¹³⁰ABC This doctrine doth wholly belong, D Must be wholly referred.

this conflict,¹³³ it¹³³ cannot be well¹³⁴ understood. Wherefore men, without knowledge, and which be unlearned in the Scriptures,¹³⁵ do judge amiss of this matter,¹³⁶ which¹³⁷ dream that Christian righteousness is nothing¹³⁸ else but civil¹³⁹ and philosophical righteousness.¹⁴⁰ In times passed,¹⁴¹ consciences¹⁴² were vexed with the doctrine of works; but they heard not the¹⁴³ comfort out of the Gospel. Some, their consciences¹⁴⁴ draw out¹⁴⁵ into wilderness,¹⁴⁶ into Monasteries, and places of religion,¹⁴⁷ trusting that¹⁴⁸ there they should¹⁴⁹ merit and get¹⁵⁰ grace,¹⁵¹ with solitary and¹⁵² monastical life. And diverse men¹⁵³ found out¹⁵⁴ diverse¹⁵⁵ works, to win¹⁵⁶ grace¹⁵⁷ and to make satisfaction¹⁵⁸ for their¹⁵⁹ sins.¹⁶⁰ Wherefore it was greatly needful¹⁶¹ to teach and to¹⁶² renew this doctrine of faith

¹³¹ **ABC** Delete "Or battle." ¹³² **ABC** Transfer "With-out—conflict" to after "Understood"; **ABC** read: "But where the conscience hath felt"; **AB** A conflict; **C** This conflict; **D** "Of a terrified conscience." ¹³³ **ABC** Delete. ¹³⁴ **C** Deletes. ¹³⁵ **ABC** All such as have had no experience thereof, and all that are profane men, **D** Worldly-minded. ¹³⁶ **ABC** Transfer "Do—matter" to close of sentence, **AB** "Are evil judges," **C** "Are poor judges." ¹³⁷ **C** Who. ¹³⁸ **ABC** Naught. ¹³⁹ **ABC** A civil. ¹⁴⁰ **AB** Righteousness. ¹⁴¹ **AB** In former ages, **C** Formerly. ¹⁴² **ABC** Men's consciences. ¹⁴³ **AB** Never heard any, **C** Did not hear any. ¹⁴⁴ **ABC** Whereupon consciences. ¹⁴⁵ **A** Drove some, **BC** Drove some, **D** Were driven by conscience. ¹⁴⁶ **AB** Delete "In—wilder," **C** reads "Into the desert." ¹⁴⁷ **ABC** ¹⁴⁸ **ABC** Hoping. ¹⁴⁹ **ABC** For "They should," read "To." ¹⁵⁰ **ABC** Delete. ¹⁵¹ **AB** Favor. ¹⁵² **ABC** Delete "With—and," and read "By a." ¹⁵³ **A** **BC** For "And—men," read "Others." ¹⁵⁴ **C** Devised. ¹⁵⁵ **ABC** Other. ¹⁵⁶ **ABC** Whereby to merit. ¹⁵⁷ **AB** Favor. ¹⁵⁸ **ABC** Satisfy. ¹⁵⁹ **ABC** Delete. ¹⁶⁰ **ABC** Sin. ¹⁶¹ **ABC** There was very great need, therefore. ¹⁶² **C** Deletes, **AB** Transpose "To teach this doctrine of faith in Christ, and, after so long time, to renew it."

in Christ, lest¹⁶³ fearful^{163a} consciences should lack¹⁶⁴ comfort, and that they might learn¹⁶⁵ that grace, remission¹⁶⁶ of sins and justification may be attained through¹⁶⁷ faith in Christ. Also men be monished and warned that here¹⁶⁸ the name of faith doth not signify only¹⁶⁹ the¹⁷⁰ knowledge of the history, such as is the faith in wicked men¹⁷¹ and devils,¹⁷² but doth signify¹⁷³ the¹⁷⁴ faith that¹⁷⁵ believeth not only the history, but also the effect of the history, that is to say,^{175a} this¹⁷⁶ article of remission of sins, I mean (to speak more plainly)¹⁷⁷ that through¹⁷⁸ Christ, by Christ's merits and for Christ's sake,¹⁷⁹ we may¹⁸⁰ have grace, righteousness and remission of sins. Now he that knoweth that through Christ he hath the Father merciful and favorable to him,¹⁸¹ he truly knoweth God,¹⁸² he knoweth that God is careful for him,¹⁸³ he loveth God,^{183a} and calleth upon him, and (shortly to conclude)¹⁸⁴ he is not without God,¹⁸⁵ as the Gentiles be;¹⁸⁶ for¹⁸⁷ devils¹⁸⁸ and wicked men¹⁸⁹ cannot¹⁹⁰ believe this article of

¹⁶³ A B C To the end that. ^{163a} D Terrified. ¹⁶⁴ A B C Might not want. ¹⁶⁵ A B C But might know. ¹⁶⁶ A B C And forgiveness. ¹⁶⁷ A B Were apprehended and received by, C Were received by, C¹ Are received. ¹⁶⁸ A B C Another thing that we teach men is that in this place, D Men are also admonished. ¹⁶⁹ A B C Not only signify. ¹⁷⁰ A A bare, B C A. ¹⁷¹ A B C Which may be in the wicked. ¹⁷² A And is in the devil, B C And in the devil. ¹⁷³ A It signifieth, B C That it signifieth. ¹⁷⁴ A B C A. ¹⁷⁵ A B C Which. ^{175a} A B C To wit. ¹⁷⁶ A B C The. ¹⁷⁷ A B C For "I—plainly," read "Namely." ¹⁷⁸ A B C By. ¹⁷⁹ A B C Delete "By—sake." ¹⁸⁰ A B C Delete. ¹⁸¹ C Transposes, That he hath the Father merciful to him through Christ, A B That the Father is merciful to him through Christ, D That he has a merciful Father through Christ. ¹⁸² A B C This man [D Such a man] knoweth God truly. ¹⁸³ A B C Hath a care of him. ^{183a} D Deletes h. e. G. ¹⁸⁴ A B C In a word. ¹⁸⁵ A B Add, "In the world." ¹⁸⁶ A B C Are. ¹⁸⁷ A B As for. ¹⁸⁸ A B C The devils. ¹⁸⁹ A B C The wicked. ¹⁹⁰ A B They can never, C Can never.

remission¹⁹¹ of sins. Therefore,¹⁹² they hate God as an¹⁹³ enemy, they call not upon him, they look for no goodness of him.¹⁹⁴ Augustine also doth warn¹⁹⁵ the¹⁹⁶ reader of the name of faith, after like manner,¹⁹⁷ and teacheth that this word (faith) in Scripture¹⁹⁸ is taken not for knowledge, such as is in wicked men,¹⁹⁹ but for trust²⁰⁰ which doth comfort and raise²⁰¹ up fearful and trembling²⁰² minds.

Furthermore²⁰³ our men²⁰⁴ teach²⁰⁵ that it is necessary²⁰⁶ to do good works, not that we should trust²⁰⁷ to deserve grace by them, but because it is the will of God that we should do them.^{207a} Remission of sins and peace of conscience is taken alonely by faith.²⁰⁸ And because²⁰⁹ the Holy Ghost²¹⁰ is taken through²¹¹ faith, therefore forth-with²¹² hearts are renewed,²¹³ and endued with²¹⁴ new affections, so that they may²¹⁵ bring forth good works, for so²¹⁶ saith Ambrose, that²¹⁷ faith is the mother and bringer forth and getter²¹⁸ of good²¹⁹

¹⁹¹ A B C The remission. ¹⁹² A B C And therefore. ¹⁹³ A B C Their. ¹⁹⁴ A B C Good things at his hands. ¹⁹⁵ A B C After this manner doth, [D St.] Augustine admonish. ¹⁹⁶ A B His. ¹⁹⁷ A B C Transfer to beginning of sentence, See note 195. ¹⁹⁸ A B C Transfer to after "taken," A The Scriptures, B C Scriptures. ¹⁹⁹ A B C Such a knowledge as is in the wicked. ²⁰⁰ A B C A trust. B C Add, "and confidence." ²⁰¹ A B Cheer, C Lift. ²⁰² A B C For f. a. t., read "Disquieted," D "Terrified." ²⁰³ A B C Moreover. ²⁰⁴ A B Our divines, C Ours. ²⁰⁵ A B Do teach. ²⁰⁶ A B Requisite. ²⁰⁷ A Not for to hope, B Not that we may hope, C Not that we may trust. ^{207a} D Deletes "That—they." ²⁰⁸ A B delete entire sentence, C Transposes: "By faith alone is apprehended remission of sins and grace." Notice variations of Ed. 2. ²⁰⁹ A B Add, that. ²¹⁰ A B C Spirit. ²¹¹ A B C Received by. ²¹² A B Instead of t. f., read "Our." ²¹³ A B Presently renewed, C Now renewed. ²¹⁴ A B Do put on. C So put on. ²¹⁵ A B C Are able to. ²¹⁶ C Thus. ²¹⁷ A B C Delete. ²¹⁸ A B Instead of "Mother—getter," read, "Breeder." C Begetter, D Retains only "Mother," ²¹⁹ A B C A good.

will, and of just and righteous doing.²²⁰ For man's power,²²¹ without the Holy Ghost,²²² is²²³ full of wicked affections, and more weak and feeble than it can do²²⁴ works that be good²²⁵ before God. Moreover it is under the dominion of the devil,²²⁶ which²²⁷ driveth^{227 a} men violently²²⁸ to diverse²²⁹ sins, to wicked²³⁰ opinions, to manifest and open²³¹ crimes as we may see in²³² philosophers, which although they endeavored themselves to live honestly,²³³ yet they²³⁴ could not bring it to pass,²³⁵ but were contaminated and polluted²³⁶ with many open crimes.²³⁷ Such is the imbecility and feebleness²³⁸ of man, when he is without faith and the Holy Ghost,²³⁹ and governeth himself alonely with his own strength.²⁴⁰

By this it is open enough²⁴¹ that this doctrine is not to be accused, as prohibiting²⁴² good works, but much²⁴³ rather to be lauded and praised²⁴⁴ as showing to us²⁴⁵ how we may²⁴⁶ do good works; for

²²⁰ A B C Good actions. ²²¹ A B C Powers. ²²² A B C Spirit.
²²³ A B C Are. ²²⁴ A B C Weaker than they can do, C¹ Too weak to perform. D Too weak to do. ²²⁵ A B C Any good deed. ²²⁶ A B C Besides they are in the devil's power. ²²⁷ C Who. ^{227 a} D Impelleth. ²²⁸ A B C Forward. D Deletes.
²²⁹ A B C Into. [D To] divers. ²³⁰ A B C Into profane.
²³¹ A B Instead of t. m. a. o.: "Into very heinous," C "Into heinous," D Into manifest. ²³² A B C As was to [D May] be seen in the. ²³³ A B C Who assaying to live an honest life. ²³⁴ A B C Delete. ²³⁵ A B C Attain unto it. ²³⁶ A B Defiled themselves. C Were defiled. ²³⁷ A B With open and gross faults, C With many heinous [D Manifest] crimes. ²³⁸ A B C Instead of "Imb-feebleness," read "Weakness." ²³⁹ A B C Spirit. ²⁴⁰ A B C Instead of "Governeth—strength," read, "Hath no other guide but the natural powers of man." ²⁴¹ A B C Hereby every man may see, [D It may be clearly seen.] ²⁴² A B C Forbidding. ²⁴³ A B C Delete. ²⁴⁴ A B C Is much to be commended. ²⁴⁵ A B C Because it showeth. ²⁴⁶ A B C After what sort we must [D In what manner we may be able to.]

without faith, the nature of man can, in no wise,²⁴⁷ do²⁴⁸ the works of the First and²⁴⁹ of the²⁵⁰ Second Precept;²⁵¹ without faith, a man maketh not invocation to²⁵² God, he looketh for nothing of²⁵³ God, he beareth not the cross,²⁵⁴ but seeketh for man's help,²⁵⁵ trusting in man's help.²⁵⁶ So,²⁵⁷ in the heart, reigneth all manner of lusts and desires, and human counsels,²⁵⁸ when faith²⁵⁹ is away,²⁶⁰ and trust toward God,²⁶¹ wherefore²⁶² Christ also said that:²⁶³ "Without me ye can do nothing," John 15,²⁶⁴ and the Church singeth: "Without Thy influence,²⁶⁵ nothing is²⁶⁶ in man, nothing is unguilty."²⁶⁷

21. OF HONORING OF SAINTS.

Of honoring¹ of saints, they teach that the memory or remembrance² of saints may be purposed or set forth,³ to the intent⁴ that we may follow their faith, and their⁵ good works, according to our vocation, and⁶ calling, as the Emperor may follow the ensample of David⁷ in holding battle⁸ to

²⁴⁷ A B C By no means. ²⁴⁸ A B C Perform. ²⁴⁹ C Or. ²⁵⁰ A B C Delete "Of the." D Retains "The." ²⁵¹ A B C Table. ²⁵² A B C Instead of "A.—to," read, "It cannot call upon." ²⁵³ A B C Instead of "He—of," read, "Hope in God." ²⁵⁴ A B C Bear the cross. ²⁵⁵ A B C Help from man. ²⁵⁶ A B C And trusteth in man's help. ²⁵⁷ A B C Add, "It cometh to pass, that." ²⁵⁸ A B All lusts and desires, and all human devices and councils do bear sway, C All lusts and human councils bear sway in the heart. ²⁵⁹ A B C So long as faith and trust in God. ²⁶⁰ A B C Is absent. C¹ Are absent. ²⁶¹ Cf. Note 259. ²⁶² C Adds, "Also." ²⁶³ A B C Christ saith. ²⁶⁴ B C XV. 5. ²⁶⁵ A B C Power. ²⁶⁶ A B There is naught. C¹ Is naught. ²⁶⁷ A B And there is nothing, but that which is hurtful, C¹ Naught that is innocent.

¹ A B C Touching [D Concerning] the worship. ² A B C Delete. ³ A B C For "Purposed—forth," read "Set before us." ⁴ A B C Delete t. t. i. ⁵ A B C Delete. ⁶ A B C Delete v. a. ⁷ A B C David's example. ⁸ A B C Making war.

drive away the Turk^{8a} from his^{8b} country, for either of them is a king; but Scripture⁹ teacheth not to call upon¹⁰ saints or to ask help of saints, for Scripture setteth forth¹¹ unto us Christ alone,¹² as a mean, a pacifier, a Bishop, and an¹³ Intercessor. He is to be prayed unto,¹⁴ and he hath promised that he will hear our prayers, and he chiefly alloweth this honour,¹⁵ that is to say,¹⁶ that he be called upon¹⁷ in all afflictions. 1 John 3.¹⁸ If any man sin, we have an advocate with God, and so forth.¹⁹

This * is almost¹ the sum of the doctrine with² us, in which (as every man may see),³ there⁴ is nothing that varieth from Scripture, or from⁵ the Catholic and universal Church,⁶ or from⁷ the Church of Rome,⁸ so far forth,⁹ as it¹⁰ is known of¹¹ writers.^{11a} The which thing, since it is thus,¹² these fellows¹³ judge ungently and cruelly¹⁴ which require our men to be bad reputed, and taken for¹⁵ heretics. There is no dissension but about¹⁶ cer-

^{8a} A B C Turks. ^{8b} D The. ⁹ A B C The Scripture. ¹⁰ A B C Invoke. ¹¹ A B C Because it propoundeth, D Sets before. ¹² A B C [D The] One Christ. ¹³ A B C The Mediator, Propitiator [C Propitiatory], High Priest and. ¹⁴ A B C This Christ is to be invoked [D Invoked]. ¹⁵ A B C And liketh this worship especially, D And this worship especially approves. ¹⁶ A B C To wit. ¹⁷ A B C Invoked, D Restores "Called upon." ¹⁸ A 2, B C Transfer to end, as, II. 1. ¹⁹ C Jesus Christ the Righteous.

* This section, as well as the following, is not found in A B. ¹ C About. ² C Among. ³ C Can [D May] be seen. ⁴ C That there. ⁵ C Which is discrepant with [D Deviates from] the Scriptures or with [D From]. ⁶ C Church Catholic. ⁷ C Even with [D From]. ⁸ C Roman Church. ⁹ C Deletes. ¹⁰ C That church. ¹¹ C From. ^{11a} D From the writings of the Fathers. ¹² C For all that precedes, "This being the case." ¹³ C They. ¹⁴ C Us harshly. ¹⁵ C Who insist that we [D Our ministers] shall be regarded as. ¹⁶ C But the dissension is concerning.

tain abuses which have crept into the churches without sure authority.¹⁷ In the which also¹⁸ if there should be any dissimilitude,¹⁹ yet it might beseem bishops, to be of such lenity and mildness,²⁰ that for this²¹ confession, which we have now rehearsed,²² they would suffer our men.²³ For the very canons themselves be not so hard, nor so strait,²⁴ as to require²⁵ the self-same usages and rites to be everywhere.²⁶ Nor was there never in any time, like rites in all churches,²⁷ although with²⁸ us, the old rites for the most part are diligently observed and kept.²⁹ For it is a false and a slanderous report³⁰ that all ceremonies,³¹ all old institutions, ordinances and customs, be utterly set aside³² in our churches. But a common³³ complaint there³⁴ was that certain abuses did stick and hang in the vulgar and accustomed rites.³⁵ These because they could not with good conscience be allowed and³⁶ approved, they³⁶ be somewhat³⁹ corrected.

¹⁷ C Without any certain authority have crept into the churches. ¹⁸ C In which things even. ¹⁹ C Were some difference. ²⁰ C Yet would it be a becoming lenity on the part of the bishops. ²¹ C On account of the. ²² C Presented. ²³ C Should bear with us. ²⁴ C Since not even the canons are so severe. ²⁵ C Demand. ²⁶ C The same rites everywhere. ²⁷ C Nor were the rites of all churches at any time the same. ²⁸ C Among. ²⁹ C In large part the ancient rites were diligently observed. ³⁰ C A calumnious falsehood, D A false calumny. ³¹ C The ceremonies. ³² C All the things instituted of old are abolished. ³³ C The public. ³⁴ C Deletes. ³⁵ C Were connected with the rites in common use. ³⁶ C Deletes "Allowed and." ³⁸ C Deletes. ³⁹ C Have to some extent been.

THE¹ ARTICLES

IN WHICH ARE REHEARSED² CERTAIN³ ABUSES
CHANGED.⁴

Since⁵ the churches with⁶ us in no article of the faith dissent⁷ from the Catholic Church,⁸ all⁹ only they¹⁰ omit a certain few¹¹ abuses, which be new,¹² and against the will and intent in¹³ the canons, by process of time (which gathereth much vice) received,¹⁴ we desire and pray the Emperor's¹⁵ Majesty that he will favorably hear¹⁶ both what thing is¹⁷ changed, and also¹⁸ what were the causes why and wherefore the people is not compelled to observe those abuses against their conscience,¹⁹ and that the Emperor's²⁰ Majesty will give no credence to these fellows which sow among the people wonderful slanders only to inflame and kindle hatred of men against our preachers.²¹ By these means,²² provo-

¹ C Deletes. ² C Recounted. ³ C The. ⁴ C Which have been corrected. ⁵ C Inasmuch as. ⁶ C Among. ⁷ C Transfers "Dissent" to before "In no." ⁸ C Church Catholic. ⁹ C And. ¹⁰ C Deletes. ¹¹ C A few of [D deletes "of"] certain. ¹² C Are novel. ¹³ C Contrary to the purpose of. ¹⁴ C Have been received by the fault of the times. ¹⁵ C We beg that Your Imperial. ¹⁶ C Would clemently hear. ¹⁷ C What ought to be. ¹⁸ C Deletes. ¹⁹ C What are the reasons that the people ought not to be [D Has not been] forced, against their consciences, to observe those abuses. ²⁰ C Nor should Your Imperial. ²¹ C Who, that they may inflame the hatred of men against us, scatter amazing slanders among the people. ²² C In this way.

king the minds of good men,²³ they gave^{23a} occasion of²⁴ this dissension in the beginning²⁵ and, by the same craft,²⁶ they be about now²⁷ to increase debate, and make more discord.²⁸ For the Emperor's Majesty shall undoubtedly²⁹ find the³⁰ form both of doctrine³¹ and also³² of ceremonies to be more tolerable with us,³³ than the wicked and evil men do describe it to be.³⁴ Certes,³⁵ the truth of the matter can neither be gathered of the rumours and tangling of the vulgar people, nor yet of the evil reportings of our enemies.³⁶ But this may soon be judged³⁷ that nothing helpeth more³⁸ to conserve³⁹ the dignity and worthiness⁴⁰ of ceremonies, and to nourish⁴¹ reverence, and godliness in⁴² the people, than if⁴³ ceremonies be duly and accordingly done⁴⁴ in the churches.

I. OF THE SACRAMENT OF THE ALTAR TO BE RECEIVED IN BOTH KINDS, OF ALL MEN AND WOMEN.

Both kinds¹ of the sacrament² are³ given to laymen⁴ in the Supper of the Lord; for⁵ this usage⁶ hath for itself⁷ the commandment of the Lord in

²³ C The minds of good men being [D Having been] angered at the beginning. ^{23a} D Have given. ²⁴ C To. ²⁵ C See note 23. ²⁶ C Craft. ²⁷ C They now endeavor. ²⁸ C For "Deb.—Discords," read "Discords." ²⁹ C For without doubt Your Imperial Majesty will. ³⁰ C That the. ³¹ C Doctrines. ³² C Deletes. ³³ C Among us is far more tolerable. ³⁴ C That which these wicked and malicious men describe. ³⁵ C Delete. ³⁶ The truth, moreover, cannot be gathered from common rumors and the reproaches of enemies. ³⁷ C But it is easy to judge this. ³⁸ C Is more profitable. ³⁹ C Preserve. ⁴⁰ C Deletes "And worthiness." ⁴¹ C Nurture. ⁴² C Piety among. ⁴³ C That the. ⁴⁴ C Should be rightly performed.

¹ A B Either kind. ² A B C Transfer hither last clause, reading it "In the Lord's Supper." ³ A B Is. ⁴ A B C The laity. ⁵ A B C Because that. ⁶ A B C Custom. ⁷ A B A B C Delete "For itself."

the 26th of Matthew⁸ (Drink⁹ of this all) where Christ commandeth manifestly,¹⁰ that all should drink of the cup. And lest any¹¹ man might make cavillation,¹² and say¹³ that this¹⁴ pertained and belonged only¹⁵ to priests,¹⁶ Paul¹⁷ to the Corinthians reciteth an example¹⁸ in which it appeared¹⁹ that the whole congregation²⁰ did use both kinds,²¹ and²² this custom remained long²³ in the Church,²⁴ neither it is surely known²⁵ when or by whose²⁶ authority,²⁷ it was changed.^{27a} Cyprian in certain places doth witness, that the blood was given to the people;^{27b} the same thing Hierome doth²⁸ witness,²⁹ saying: "The priests do serve and^{29a} minister the body,³⁰ and divide³¹ the blood of Christ to^{31a} the people. Gelasius,³² the bishop of Rome,³³ commandeth that the sacrament be not divided. Dis-

⁸A B C Transfer to after quotation, A Matt. XXVI., B C Matt. XXVI: 27. ⁹A B C "All ye of this." ¹⁰A B C Doth manifestly command, D Manifestly commands. A B C Add here the last clause "Concerning the cup." ¹¹A B C That no. ¹²A B C Cavil. ¹³A B C Delete. ¹⁴A B It. ¹⁵A B Doth only appertain, C Doth only pertain, D should refer. ¹⁶A B C The priests, D adds "Alone." ¹⁷A B C The example of, D St. Paul to the Corinthians recites an instance. ¹⁸A B Doth witness, C¹ Witnesseth. ¹⁹A B C Delete. ²⁰A B C Church. ²¹A Did in common use either part, B C Did use either part in common, C¹ *ut supra*, adding, "In common," B C Add 1 Cor. XI: 28. ²²A B Delete. ²³A B C A long time, B C Add "even." ²⁴B C Latter churches. ²⁵A B C Certain. ²⁶A B C What. ²⁷A B Author. ^{27a}C D Insert according to Ed. 1, what A B C following Ed. 2 have deleted. C¹ "Although the Cardinal de Cusa relates when it was approved." D "Though the Cardinal Cusanus, mentions the time when it was approved." ^{27b}C Deletes, but C¹ Restores. ²⁸A Doth Hierom. B C Doth Jerome. ²⁹A B C Testify. ^{29a}A B C Delete "Serve and," D Deletes "do." ³⁰A B Sacrament, C Eucharist. ³¹A B Distribute, C Communicate. ^{31a}D Among. ³²A B Prefix yea, C Nay. ³³A B C Pope. ³⁴A B C *Dist.*

tinct.³⁴ 2. *De Consecratione*,³⁵ Cap. *Comperimus*. Only the³⁶ custom,³⁷ not very ancient,³⁸ is³⁹ otherwise. Bnt certain it is⁴⁰ that a custom, brought up against⁴¹ the commandments of God, is not to be allowed,⁴² as the canons do witness, *Distinct*.⁴³ 8. Cap. *Veritate*, with other that⁴⁴ followeth,⁴⁵ but⁴⁶ this custom is⁴⁷ received not alonely⁴⁸ against Scripture,⁴⁹ but also against the old⁵⁰ canons and the example⁵¹ of the Church. Wherefore⁵² if any had⁵³ rather use^{53a} both kinds⁵⁴ of⁵⁵ the Sacrament, they ought⁵⁶ not to be compelled to do otherwise, with offence of their conscience. And because the⁵⁷ division⁵⁸ of the Sacrament agreeth not⁵⁹ with the ordinance⁶⁰ of Christ, we do⁶¹ omit and leave⁶² the⁶³ procession which was accustomed to be observed heretofore.⁶⁴

2. THE MARRIAGE OF PRIESTS.

Very many complained¹ of the examples of priests, which lived not chaste and continently.² For which cause also,^{2a} Pius, the bishop of Rome,³ is reported to have said, that there were certain

³⁵ A B C *Consecr.* ³⁶ A B C Delete. ³⁷ A B New custom. ³⁸ A B Brought in of late, C Not thus ancient, D Restores Taverner. ³⁹ A B C Doth, D Has it. ⁴⁰ A B C It is manifest. ⁴¹ A B C Is contrary to. ⁴² Approved. ⁴³ *Dist.* ⁴⁴ A B That which, C The words which. ⁴⁵ C Follow, D And the following. ⁴⁶ A B C Now. ⁴⁷ C Has been. ⁴⁸ A B C Only. ⁴⁹ A B C The Scripture. ⁵⁰ A True, B C Ancient. ⁵¹ A D Examples. ⁵² A B C Therefore. ⁵³ C Would. ^{53a} D Have used. ⁵⁴ A B Parts. ⁵⁵ C In. ⁵⁶ A B Were, C Are ^{56a} D Have been. ⁵⁷ A B C That the, D Returns to Taverner. ⁵⁸ A B Parting. ⁵⁹ A B C Doth not agree. ⁶⁰ A B C Institution. ⁶¹ A B We used to, C Among us it is the custom to, D It is the custom among us, to. ⁶² A B C Delete a. l. ⁶³ A B C That. ⁶⁴ A B C Hitherto hath been in use.

¹ A B C There was a common complaint. ² A B C Of such priests as were not continent. ^{2a} C¹ Deletes. ³ A B C Pope Pius.

causes why⁴ marriage was taken away from⁵ priests. But much more greater causes there be wherefore it⁶ ought to be restored unto them⁷ again. For so writeth Platina.⁸ Since,⁹ therefore, the priests with¹⁰ us were desirous¹¹ to avoid those open slanders,¹² they married¹³ wives, and taught¹⁴ that it was¹⁵ lawful for them¹⁶ to contract matrimony and to marry.¹⁷ First, because¹⁸ Paul saith: *Propter fornicationem, unusquisque suam uxorem habeat.*¹⁹ That is to say: "Let every man have his wife to avoid fornication."²⁰ Also,²¹ "It is better to be married than to be burned."^{21a} Secondly²² Christ saith, *Non omnes capiunt verbum hoc.*²³ That is to say: "Not all do take²⁴ this word,"^{24a} where he teacheth²⁵ that not all men be apt to live sole, and unmarried;²⁶ for God did create a man²⁷ to procreation,²⁹ as it appeareth in the First of Genesis.³⁰ And it lieth not³¹ in man's power, without a singular³² gift and work of God, to change the creation of God.³³ Therefore, they that be not

⁴ ABC For which. ⁵ ABC Forbidden to. ⁶ ABC There were many weightier causes why it. ⁷ ABC Should be permitted. ⁸ ABC Platina writeth. ⁹ ABC Whenas, C Whereas. ¹⁰ ABC Among. ¹¹ AB Sought, C Seek. ¹² ABC These public offences. ¹³ C Have married. ¹⁴ C Have taught. ¹⁵ C Is. ¹⁶ AB Themselves. ¹⁷ AB To join in marriage, C To enter into marriage. ¹⁸ ABC Because that. ¹⁹ ABC Delete Latin. ²⁰ ABC "To avoid fornication, let every man have his wife." ²¹ ABC Again. ^{21a} ABC "To marry than to burn," BC Add 1 Cor. 7: 2, 9. ²² ABC Secondly. ²³ ABC Delete Latin and "That—say." ²⁴ AB All men do not receive, C All men cannot receive. ^{24a} BC Add Matth. 19: 11, D Matth. 19: 12. ²⁵ ABC Showeth. ²⁶ ABC All men are not fit for a single life. ²⁷ ABC Because that God created man, C Mankind, otherwise as AB. ²⁹ C Male and female. ³⁰ Instead of "As—Genesis," AB simply "Gen. 1," C Gen. 1: 28. ³¹ AB It is not, C Nor is it. ³² ABC Special. ³³ ABC Alter his creation.

apt to live sole and unmarried,³⁴ ought to contract³⁵ matrimony³⁶ and to marry;³⁷ for no man's law,³⁸ no vow can take away the commandment and ordinance of God.³⁹ For⁴⁰ these causes,⁴¹ the⁴² priests do teach,⁴³ that it is lawful for them to⁴⁴ marry⁴⁵ wives. It is evidently known also⁴⁶ that in the beginning of the⁴⁷ Church,⁴⁸ priests were married men.⁴⁹ For Paul saith that he that is a married man is to be chosen bishop.⁵⁰ And in Germany, first of all other places,⁵¹ the priests were⁵² violently constrained⁵³ (somewhat more than CCCC years ago),⁵⁴ to live without wives, and unmarried,⁵⁵ which⁵⁶ truly did withstand it so greatly,⁵⁷ that when⁵⁸ the Archbishop of Mentz was⁵⁹ about to publish the Bishop⁶⁰ of Rome's bull⁶¹ of that matter,⁶² he was almost oppressed⁶³ of the angry priests crying out upon him.⁶⁴ And the thing⁶⁵ was handled so uncourteously and ungently,⁶⁶ that not alonely marriages were inhibited to be made⁶⁷ in

³⁴ ABC Such as are not meet for a single life. ³⁵ AB Join in. ³⁶ C Marriage. ³⁷ ABC Delete. ³⁸ ABC No law of man. ³⁹ ABC The commandment of God and his ordinance. ⁴⁰ ABC By. ⁴¹ ABC Reasons. ⁴² AB Our. ⁴³ ABC Prove, D restores "Teach." ⁴⁴ ABC That they may lawfully. ⁴⁵ C Take. ⁴⁶ ABC And it is well known. ⁴⁷ ABC The ancient. ⁴⁸ ABC Churches. ⁴⁹ ABC Delete. ⁵⁰ ABC That a bishop must be chosen which is a husband. ⁵¹ A deletes "First—places," B deletes "Of—places," C substitutes "Not until." ⁵² C¹ transposes "the priests" and "were." ⁵³ ABC By violence compelled. ⁵⁴ ABC Transfer to after clause 51, and read "About 400 years ago." ⁵⁵ ABC A single life. ⁵⁶ ABC Who. ⁵⁷ ABC Then were so wholly bent against the matter. ⁵⁸ ABC Delete. ⁵⁹ ABC Being. ⁶⁰ ABC Pope. ⁶¹ ABC Decree. ⁶² AB In that behalf, C To that effect. ⁶³ ABC Murdered. ⁶⁴ ABC In a tumult by the priests in their anger. ⁶⁵ ABC Matter. ⁶⁶ Instead of "so uncourteously—ungently," A reads "Contrary to law," BC Rudely. ⁶⁷ A They did not only forbid marriages, BC Not only were marriages forbidden.

time afterwards⁶⁸ to come, but also the marriages made already⁶⁹ were dissevered and broken⁷⁰ against all right and law, both of God and man,⁷¹ yea against the selfe canons made⁷² not alonely of bishops of Rome, but of most laudable⁷³ Councils. And forasmuch⁷⁴ (as the world now drawing to an end)⁷⁵ the nature of man⁷⁶ is by little and little made more weak and feeble,⁷⁷ it is convenient to provide beforehand⁷⁸ that no vices creep into⁷⁹ Germany. Undoubtedly⁸⁰ God did ordain⁸¹ marriage to be a remedy for man's infirmity. And⁸² the canons themselves do^{82a} say, that the old rigour ought otherwhiles in the later⁸³ times to be released, and made more slack⁸⁴ because of⁸⁵ the imbecility and⁸⁶ weakness of men; which thing is⁸⁷ to be wished that it were⁸⁸ done here⁸⁹ in this matter.⁹⁰ And it should seem that churches shall at length lack their true pastors, if marriage should any longer be prohibited.⁹¹ But when the⁹² commandment of

⁶⁸ A B C For the time. ⁶⁹ A B C Such as were then contracted. ⁷⁰ A Deletes "Were—broken," B Transposes it to close of sentence and reads simply, "Broken asunder, C Retains order, *ut supra*, but adopts B's reading. ⁷¹ A B C Instead of "Against—man," read "Contrary to all laws divine and human." ⁷² A B C Contrary to the Canons themselves that were before made. ⁷³ A B C Not only by Popes, but also by most famous. ⁷⁴ A B C Seeing that. ⁷⁵ A The world decaying, B As the world decayeth. ⁷⁶ A B C Man's nature. ⁷⁷ A B C By little and little waxeth weaker. ⁷⁸ A B C It is behoveful to look well to it. ⁷⁹ A B C No more vices do [D Deletes "Do"] overspread. ⁸⁰ A B C Furthermore. ⁸¹ A B C Ordained. ⁸² A B C Delete. ^{82a} D Deletes. ⁸³ A B C Is now and then in latter. ⁸⁴ A B C Delete "And—slack." ⁸⁵ A B For. ⁸⁶ A B C Delete "Imbec. and." ⁸⁷ A B C Which it were. ⁸⁸ A B C Instead of "That it were," read "Might be." ⁸⁹ A B C Delete. ⁹⁰ A B C Add "Also." ⁹¹ A B It is very like that if marriage be forbidden any longer, we shall at length want pastors in the Church, C And if marriage be forbidden any longer, the churches may at length want pastors. ⁹² A B C Seeing then that there is a plain.

God is open,⁹³ when the custom⁹⁴ of the Church is known,⁹⁵ when the unclean living without wives⁹⁶ bringeth forth so many slanders and occasions of evil, so many adulteries and other crimes⁹⁷ worthy to be looked upon, and⁹⁸ punished, of a good governor,⁹⁹ yet it is a marvelous thing¹⁰⁰ that in nothing more cruelty is exercised¹⁰¹ than against the marriage of priests. God commandeth¹⁰² to honor marriage laws in all commonwealths well ordered,¹⁰³ yea, with the heathen, men¹⁰⁴ have furnished and¹⁰⁵ adorned matrimony¹⁰⁶ with most high¹⁰⁷ honors. But now men shall lose their lives,¹⁰⁸ yea and that priests, against¹⁰⁹ the mind^{109a} of the canon laws,¹¹⁰ for none¹¹¹ other cause than¹¹² for¹¹³ marriage. Paul calleth it the¹¹⁴ doctrine of devils, which prohibiteth matrimony.¹¹⁵ This thing, to be true, may be easily perceived now,¹¹⁶ when¹¹⁷ the prohibition¹¹⁸ of marriage is defended with¹¹⁹ such punishments. But now¹²⁰ as no man's law¹²¹ can take away the commandment¹²² of God, so no

⁹³ **ABC** Delete "Is open." ⁹⁴ **ABC** Seeing that the use. ⁹⁵ **ABC** Well-known. ⁹⁶ **ABC** Seeing that impure single life. ⁹⁷ Instead of all after "Forth," **ABC** read, "Very many offences, adulteries and other enormities." ⁹⁸ **ABC** Delete all after "Be." ⁹⁹ **ABC** By the godly [D Just] magistrate. ¹⁰⁰ **ABC** Marvel. ¹⁰¹ **ABC** Greater cruelty should be showed in no other thing. ¹⁰² **ABC** Hath commanded. ¹⁰³ **ABC** Transpose c. and w. o. ¹⁰⁴ **ABC** Even among the heathen. ¹⁰⁵ **ABC** Delete f. a. ¹⁰⁶ **ABC** Marriage. ¹⁰⁷ **ABC** Very great. ¹⁰⁸ **ABC** Are cruelly put to death. ¹⁰⁹ **ABC** And priests also contrary to. ^{109a} **D** Meaning. ¹¹⁰ **ABC** Canons. ¹¹¹ **ABC** No. ¹¹² **AB** But only. **C** But. ¹¹³ **C** Deletes. ¹¹⁴ **ABC** That a. ¹¹⁵ **ABC** "Forbiddeth marriage," **A** Adds 1 Tim. iv., **BC** 1 Tim. iv. i. ¹¹⁶ **ABC** Which may now very well be seen. ¹¹⁷ **AB** When as, **C** Since. ¹¹⁸ **ABC** Forbidding. ¹¹⁹ **ABC** Maintained by. ¹²⁰ **ABC** Delete. ¹²¹ **ABC** Law of man. ¹²² **ABC** Law.

vow can take away the commandment of God.¹²³ Therefore Cyprian also¹²⁴ persuadeth¹²⁵ that women be married,¹²⁶ which keep not their chastity promised.¹²⁷ These be his words¹²⁸ in the First book, the II^{128a} Epistle: "If either¹²⁹ they will not, or else they cannot persevere and abide still,¹³⁰ it is better¹³¹ that they be married¹³² than that they fall¹³³ into the fire with their dainties,¹³⁴ at the least way, that they give not¹³⁵ occasion of evil to their brethren and¹³⁶ sisters." And¹³⁷ the canon laws¹³⁸ themselves¹³⁹ do¹⁴⁰ use a¹⁴¹ certain¹⁴³ equity¹⁴⁴ and show favor¹⁴⁵ toward them which¹⁴⁶ before they be of sufficient age,¹⁴⁷ have vowed,¹⁴⁸ as commonly it hath been accustomed,¹⁴⁹ to be lone¹⁵⁰ until this day.

3. OF THE MASS.

Our churches be falsely¹ accused that they utterly destroy and take away² the Mass. For the

¹²³ Instead of "So—God," **A B C** read "No more can any vow whatsoever." ¹²⁴**A B C** Delete, **C**¹ Restores. ¹²⁵**A B C** Giveth counsel, **D** Advises. ¹²⁶**A B C** Those women should [**D To**] marry. ¹²⁷**A B C** Do not keep their vowed chastity. ¹²⁸**A B C** His words are these. ^{128a}**D** 11th. ¹²⁹**A B C** Delete. ¹³⁰**A B C** Are not able to endure, **D** Restores "Persevere." ¹³¹**A B C** Far better, **D** Better. ¹³²**A B C** Should marry. ¹³³**A B C** Should fall. ¹³⁴**A B C** By their importunate desires. ¹³⁵**A B C** Instead of "At—and," read "In any wise, let them give no." ¹³⁶**A B C** Or. ¹³⁷**A B** Yea and, **C** Yea even. ¹³⁸**A B C** Canons. ¹³⁹**A B C** Delete. ¹⁴⁰**A B C** Delete. ¹⁴¹**C** Show some. ¹⁴³**A B** Kind of, **C** Some kind of. ¹⁴⁴**C** Justice, **D** Leniency. ¹⁴⁵**A B C** Delete. ¹⁴⁶**A B C** Such as. ¹⁴⁷**A B C** Their ripe years. ¹⁴⁸**A B C** Did vow chastity, **D** Have taken vows of. ¹⁴⁹**A B** As hitherto the use hath been, **C** Inserts after hath, "For the most part," in other respects as **A B D** As hitherto, for the most part, has been the custom.

¹⁵⁰ See Note 148, rendered by **A B C** "Chastity."

¹ **A B C** Are wrongfully. ² Instead of "That—away," **A B C** Read "To have abolished, **D** Of abolishing."

Mass is retained and held³ still with⁴ us, and is⁵ celebrated with high⁶ reverence. Also the usual and customary ceremonies, almost all⁷ are observed and kept,⁸ save⁹ that among the Latin songs¹⁰ be mixed here and there German songs,¹¹ which be¹² added to teach the people.¹³ For¹⁴ ceremonies serve¹⁵ to teach the inexpert and rude people,¹⁶ or that the entreating or handling of the Word¹⁷ of God,¹⁷ may stir up some men¹⁸ to¹⁹ the true fear, faith²⁰ and prayer.²¹ And not alonely Paul commandeth²² to use in the Church²³ a tongue which²⁴ the people do perceive and²⁵ understand,²⁶ but also it is so constituted and ordained by man's law.²⁷

The people be accustomed to use²⁸ the sacrament together, if any be apt thereto,²⁹ and that also³⁰ doth augment and³¹ increase the reverence and the³²

³ A B C Delete "And held." ⁴ A B C Among. ⁵ A B C Delete, D Restores. ⁶ A B C Great, D The greatest. ⁷ A B C Yea, and almost all the ceremonies that are in use. ⁸ A B C Delete "are—kept." ⁹ A B C Saving. ¹⁰ A B With the songs in Latin, C With the things sung in Latin. ¹¹ A B We mingle certain Psalms in Dutch here and there, C We mingle certain things sung in German at various parts of the service. ¹² C¹ D Are. ¹³ A B C For the people's instruction. ¹⁴ A B C Add "Therefore." ¹⁵ A B C Alone we have need of ceremonies. ¹⁶ A B C That they may teach the unlearned C Deletes the rest of sentence. See below 21. ¹⁷ A B And that the preaching of God's word. ¹⁸ A B Delete. ¹⁹ A B Unto. ²⁰ A B Trust. ²¹ A B "Invocation of God." All that follows "unlearned" is from a later text. Ed. 2. (8vo. 1531): "*Et quosdam excitet vere ad timorem aut fidem ac orationem tractatio verbi Dei.*" ²² A B C This is not only commanded by St. Paul. ²³ A B C Delete i. t. c. ²⁴ A B Which. ²⁵ A B C Delete d. p. a. ²⁶ D Understands, B C Add, 1 Cor. xiv. 9. [D 2.] ²⁷ A B C But man's law hath also appointed it. ²⁸ A B We use [C We accustom,] A B C The people to receive, D The people is accustomed. ²⁹ A B C If so be any be found fit thereunto. D As many as are found fit. ³⁰ A B C Is a thing that, D This also increases. ³¹ A B C Delete a. a. ³² A B C Delete.

religion³³ of public³⁴ ceremonies; for none be³⁵ admitted and allowed to receive the sacrament,³⁶ but such as be examined before.³⁷ They be also admonished and warned³⁸ of the dignity³⁹ and use of the⁴⁰ sacrament, how great comfort it bringeth to fearful and trembling⁴¹ consciences, to the intent⁴² that they may learn to believe and give credence to⁴³ God, and to ask all thing that good is of God.⁴⁴ This honor delighteth⁴⁵ God; such⁴⁶ use of the sacrament doth nourish love and reverence⁴⁷ towards God; therefore it appeareth⁴⁸ not that the Mass be done more religiously with⁴⁹ our adversaries than with us. It is undoubtedly and evidently known also⁵⁰ that this hath been a common and a very grievous complaint of all good men a long time season,⁵¹ that the⁵² Masses have been shamefully abused and applied to lucre,⁵³ and every man seeth how wide⁵⁴ this abuse doth appear⁵⁵ in all^{55a} temples,⁵⁶ and of what⁵⁷ manner of men, Masses be sung⁵⁸ and said⁵⁹ alone⁶⁰ for reward⁶¹ or stipend,⁶²

³³ A B C Due estimation, D Devotion. ³⁴ A B C Of the, D At the. ³⁵ A B C Are. ³⁶ A B C Delete "And—sacrament." ³⁷ C Except they be first proved. So also A B which add "And tried." ³⁸ A B Besides we use to put men in mind, B Besides we put men in mind. ³⁹ A B C Worthiness. D Worth. ⁴⁰ A B A. ⁴¹ A B C Delete "And trembling," D Ter-
rified. ⁴² A B C Delete. ⁴³ A B C Delete "And—to," ⁴⁴ A B C Look for and crave [D Ask] all good things at his hands. ⁴⁵ A B C Worship doth please. ⁴⁶ A B C Such an, D Such a. ⁴⁷ Instead of "Love and reverence," A B C read "Piety." ⁴⁸ A B C Seemeth, D Does not appear. ⁴⁹ A B C Masses be [D The Mass is] more religiously celebrated among. ⁵⁰ A B C But it is evident. ⁵¹ A B C Of long [D For a] time, this hath been the public and most grievous complaint of all good men. ⁵² A B C Delete "The." ⁵³ A B C Are basely profaned, being used for gain, D The Mass is. ⁵⁴ A B C It is not unknown how far. ⁵⁵ A B C Hath spread itself. ^{55a} D The. ⁵⁶ A B C Churches. ⁵⁷ A B C Delete. ⁵⁸ A B C Delete, D Celebrated. ⁵⁹ A B C Delete a. s. ⁶⁰ A B C Only. ⁶¹ A B C A reward. ⁶² A B C Wages.

how many against the inhibition of the canons do celebrate.⁶³ But Paul grievously threatens⁶⁴ them which entreat⁶⁵ and receive⁶⁶ the sacrament⁶⁷ unworthily when he saith:⁶⁸ "Who⁶⁹ eateth⁷⁰ this bread, or drinketh⁷¹ the⁷² cup of the Lord unworthily shall be guilty of the body and blood of the Lord."⁷³ Therefore when priests were admonished with us⁷⁴ of that⁷⁵ sin, private Masses ceased with⁷⁶ us, because almost⁷⁷ no private Masses were done⁷⁸ but for lucre and advantage.⁷⁹ And the bishops did know⁸⁰ of these abuses well enough, which,⁸¹ if they had corrected⁸² them,⁸³ there should have been now⁸⁴ less dissension⁸⁵ than there is.⁸⁶ Before, by reason of⁸⁷ their dissimulation⁸⁸ and nothing willing to hear and see what was amiss,⁸⁹ they suffered many vices to escape⁹⁰ into the Church. Now they begin overlate⁹¹ to complain of the calamities and miseries⁹² of the Church, whereas indeed all⁹³ this business and tusseling⁹⁴ took occasion of none other thing⁹⁵ than of those⁹⁶

⁶³ **A B C** Do use them against the prohibition of the canons, **D** Celebrate them. ⁶⁴ **A B C** Doth grievously threaten, **D** Severely threaten. ⁶⁵ **A B** Those which handle, **C** Those who treat. ⁶⁶ **A B C** Delete a. r. ⁶⁷ **A B** Lord's Supper. ⁶⁸ **A B C** Saying. ⁶⁹ **A B C** He that. ⁷⁰ **A B** Shall eat. ⁷¹ **A B** Drink. ⁷² **C** This. ⁷³ **B C** Add 1 Cor. 11 : 27. ⁷⁴ **C** The priests among us were admonished, **A B** We admonished the priests. ⁷⁵ **A B C** This. ⁷⁶ **A B C** Were laid aside among. ⁷⁷ **A B C** Seeing that, for the most part, there were. ⁷⁸ **A B C** Delete w. d. ⁷⁹ **A B C** Only for lucre's sake. ⁸⁰ **A B C** Neither were the bishops ignorant. ⁸¹ **A B** Who, **C** And. ⁸² **A B C** Amended. ⁸³ **A B C** Add "In time." ⁸⁴ **A B C** Had now been. ⁸⁵ **A B C** Of dissensions. ⁸⁶ **A B C** Delete t. t. i. ⁸⁷ **A B C** Heretofore by. ⁸⁸ **A B C** Dissembling. ⁸⁹ **A B C** Delete "And nothing —amiss." ⁹⁰ **A B C** Suffered much corruption to creep. ⁹¹ **A B C** Though it be late. ⁹² **A B C** Delete a. m. ⁹³ **A B C** Seeing that. ⁹⁴ Instead of "Bus.—tusseling," **A B** read, "Hurly-burly," **C** "Tumult," ⁹⁵ **A B C** Was raised up by no other man. ⁹⁶ **A B C** By those.

abuses, which were so manifest⁹⁷ that they could be suffered⁹⁸ no longer. There be now great⁹⁹ dissensions risen, as¹⁰⁰ touching¹⁰¹ the Mass and¹⁰² the sacrament. And peradventure¹⁰³ the world is punished for a long¹⁰⁴ profaning and abusing¹⁰⁵ of Masses which these bishops have suffered so many hundred years in the churches, and yet both might and also ought to have amended them; ¹⁰⁶ for it is written in the Book of the Ten Commandments of God, called the Decalogue,¹⁰⁷ that¹⁰⁸ he that abuseth¹⁰⁹ the name of God¹¹⁰ shall not be unpunished.¹¹¹ But since the world began, nothing that ever God ordained hath been so abused and turned to filthy lucre, as it appeareth that the Mass hath been.¹¹² There was added and put to¹¹³ an opinion which increaseth¹¹⁴ private masses above measure,¹¹⁵ that is to say,¹¹⁶ that Christ, with¹¹⁷ his passion, did satisfy^{117a} and make amends¹¹⁸ for original sin, and did institute and ordain¹¹⁹ the¹²⁰ Mass, that in it¹²¹ should be made¹²² an oblation for quotidian and¹²³

⁹⁷ **A B C** Evident. ⁹⁸ **A B C** Transfer "Be suffered" to close of sentence, reading "Be tolerated." ⁹⁹ **A B C** Were many. ¹⁰⁰ **A B C** Delete r. a. ¹⁰¹ **A B C** Concerning. ¹⁰² **A B C** Concerning. ¹⁰³ **C** Perhaps. ¹⁰⁴ **A B C** So long a. ¹⁰⁵ **A B C** Delete a. a. ¹⁰⁶ **A B C** They, who both could and ought to have amended it, have so many years tolerated in, **A B** Their churches, **C** The churches. ¹⁰⁷ Instead of all after "for," **A B C** "In the Ten Commandments, it is written." ¹⁰⁸ **A B C** Delete. ¹⁰⁹ **A B C** Taketh in vain. ¹¹⁰ **A B C** Lord. ¹¹¹ **A B C** Held guiltless, **B C** Add Ex. xx. 7. ¹¹² **A B C** And from the beginning of the world, there neither was, nor is any divine thing, which **A B** Might seem so to be employed to gain as is the Mass, **C** Seems so to have been employed for gain, as the Mass, **D** Seems to have been so much employed. ¹¹³ **A B C** Delete a. p. t. ¹¹⁴ **A B** Did increase. ¹¹⁵ **A B C** Infinitely. ¹¹⁶ **A B C** To wit. ¹¹⁷ **A B C** By. ^{117a} **D** Had satisfied for. ¹¹⁸ **A B C** Delete a. m. a. ¹¹⁹ **A B C** Instead of i. a. c., read "Appointed." ¹²⁰ **A B** Delete. ¹²¹ **A B C** Wherein. ¹²² **A B C** Transfer "should be made" to after "oblation." **D** For "oblation" reads "offering." ¹²³ **A B C** Delete "quotidian and."

daily sins, both mortal and venial. Of this,¹²⁴ did spring forth¹²⁵ a common opinion that the¹²⁶ Mass is a work that taketh away the sins of the quick and the dead, by virtue of the work wrought.¹²⁷ Then they¹²⁸ began to dispute whether one Mass said for many, were as much worth¹²⁹ as if for every man were said a several Mass.¹³⁰ This disputation brought¹³¹ forth and caused¹³² this¹³³ infinite multitude of Masses. Of¹³⁴ these opinions, our preachers and learned men¹³⁵ gave warning¹³⁶ that they did vary and dissent¹³⁷ from Holy Scripture,¹³⁸ and did¹³⁹ hurt¹⁴⁰ and¹⁴¹ diminish¹⁴² the glory of the Passion of Christ. For the Passion of Christ was an oblation and a¹⁴³ satisfaction, not only for the sin of birth (called¹⁴⁴ Original Sin), but also for all other sins, as it is written¹⁴⁵ to the Hebrews:¹⁴⁶ "We are sanctified by the oblation of Jesus Christ, once for ever."¹⁴⁷ Also: "He made perfect the sanctified without oblation for ever."¹⁴⁸ Also¹⁴⁹ the Scripture teacheth us to be¹⁵⁰ justified before God by¹⁵¹ faith in Christ, when we believe that our

¹²⁴ **A B C** Hereupon. ¹²⁵ **A B C** Transfer to after "opinion," and read "was received." ¹²⁶ **A B** Delete. ¹²⁷ **A B C** "And that for the [D Mere] doing of the work." ¹²⁸ **A B C** Here men. ¹²⁹ **A B C** Of as great force. ¹³⁰ **A B C** Particular masses said for particular men. ¹³¹ **A B C** Hath brought. ¹³² **A B C** Delete a. c. ¹³³ **A B** An, **C** That. ¹³⁴ **A B C** Concerning, **C**¹ Transfers the clause to after "warning." ¹³⁵ **A B C** Delete a. l. m. ¹³⁶ **A B C** Have admonished, **A B** Add "us." ¹³⁷ **A B** Do disagree, **C** Do depart. ¹³⁸ **A B C** The Holy Scriptures. ¹³⁹ **A B C** Do. ¹⁴⁰ **C** Deletes. ¹⁴¹ **A B C** Delete. ¹⁴² **A B** Delete. ¹⁴³ **A B C** Delete. ¹⁴⁴ **A B C** Delete "For-called." ¹⁴⁵ **A B C** Add "In the Epistle." ¹⁴⁶ **C** Adds 10: 10. ¹⁴⁷ **A B C** Made. ¹⁴⁸ **A B C** By one oblation he hath, **A B** Made perfect, **C** Perfected, **A B C** Forever, **A B** Those, **C** Them, **A B C** That are sanctified, **C** Adds "Heb. 10: 14." **B** Heb. 10: 10, 14. ¹⁴⁹ **C** Transfers to after "Scripture." ¹⁵⁰ **A B C** That we are. ¹⁵¹ **A B C** Through.

sins be¹⁵² forgiven for Christ's sake. Now if the Mass doth¹⁵³ take away the sins of the quick and of¹⁵⁴ the dead, even of the own proper virtue,¹⁵⁵ then justification doth chance and come¹⁵⁶ of the work of Masses, and not of¹⁵⁷ faith; which thing¹⁵⁸ Scripture doth not¹⁵⁹ suffer,¹⁶⁰ but Christ commandeth¹⁶¹ to do it in remembrance of Him.¹⁶² Wherefore¹⁶³ the Mass was¹⁶⁴ instituted to the intent¹⁶⁵ that faith^{165a} in them that¹⁶⁶ use the sacrament should¹⁶⁷ remember what benefits it taketh¹⁶⁸ by Christ, and so should¹⁶⁹ raise by,¹⁷⁰ and comfort the¹⁷¹ trembling^{171a} and¹⁷² fearful consciences.¹⁷³ For to remember Christ, is to remember the benefits of Christ,¹⁷⁴ and to feel,¹⁷⁵ perceive and think¹⁷⁶ that truly and in very deed, they be¹⁷⁷ exhibited¹⁷⁸ and given¹⁷⁹ to¹⁸⁰ us. Neither¹⁸¹ is it enough¹⁸² to remember¹⁸³ the history; for this may also Jews¹⁸⁴ and wicked¹⁸⁵ men remember.¹⁸⁶ Wherefore¹⁸⁷ the Mass is to be done¹⁸⁸ for this intent,¹⁸⁹ that¹⁹⁰ the

¹⁵² A B C Are. ¹⁵³ A B C Do. ¹⁵⁴ A B C Delete. ¹⁵⁵ A B C For the work's sake that is done, D By the mere doing of the work. ¹⁵⁶ A B C For "Chance and come of," read "Cometh by." ¹⁵⁷ A B C By. ¹⁵⁸ A B C Delete. ¹⁵⁹ A B C Cannot. ¹⁶⁰ A B Away withal, C Endure. ¹⁶¹ A B C Add "Us." ¹⁶² A B C Himself, B C Add Luke xxii: 19. ¹⁶³ A B C Therefore. ¹⁶⁴ A B Is, C Has been. ¹⁶⁵ A B C Delete. ^{165a} D The faith. ¹⁶⁶ A B C Which, D Those who. ¹⁶⁷ A B C May, D May be reminded. ¹⁶⁸ A B C Receive. ¹⁶⁹ A B C That it may. ¹⁷⁰ A B C Delete. ¹⁷¹ A B A. ^{171a} D Alarmed. ¹⁷² A B C Delete t. a. ¹⁷³ A B C Conscience. ¹⁷⁴ A B C This is to remember Christ, to wit, to remember his benefits. ¹⁷⁵ A B C Add "And." ¹⁷⁶ A B C Delete. ¹⁷⁷ Instead of "Truly—be," A B C "That they be [D Are] indeed." ¹⁷⁸ C Imparted. ¹⁷⁹ A B C Delete. ¹⁸⁰ A B C Unto. ¹⁸¹ C Nor. ¹⁸² A B C Sufficient. ¹⁸³ A B C Call to mind. ¹⁸⁴ A B C Because [D For] that the Jews also. ¹⁸⁵ A B C The wicked. ¹⁸⁶ A B C Can do, A B Add "This." ¹⁸⁷ A B C Therefore. ¹⁸⁸ A B C Must be used. ¹⁸⁹ A B C To this end. ¹⁹⁰ A B C That there.

sacrament may be reached forth^{190a} and ministered¹⁹¹ to¹⁹² those¹⁹³ that have need of comfort, as Ambrose saith: *Quia semper pecco, semper debeo accipere medicinam.* That is, to say: ¹⁹⁴ "Because I¹⁹⁵ always sin, I ought always to take¹⁹⁶ medicine."¹⁹⁷ Now forasmuch as¹⁹⁸ the Mass is such a communication¹⁹⁹ of the sacrament, one common Mass is kept with us²⁰⁰ every holy day,²⁰¹ and also²⁰² other days, if any desire to²⁰³ use the sacrament, it²⁰⁴ is given²⁰⁵ to them that asketh²⁰⁶ it. And this manner is not new in²⁰⁷ the church. For the old²⁰⁸ Fathers²⁰⁹ before Gregory²¹⁰ speaketh nothing of the²¹¹ Private Mass, but of the Common Mass they speak very²¹² much. Chrysostom saith that the priest standeth daily²¹³ at the altar, and some he doth call to the receiving of the sacrament at communion,²¹⁴ and some he doth keep away.²¹⁵ And it appeareth by the old canons,²¹⁶ that some one priest²¹⁷ did celebrate the Mass, and of him²¹⁸ all²¹⁹ the²²⁰ other priests²²¹ and deacons received²²²

^{190a} D Given to. ¹⁹¹ A B C Delete "Forth—ministered."
¹⁹² A B C Unto. ¹⁹³ A B C Them. ¹⁹⁴ A B C Delete
 "Quia—say." ¹⁹⁵ A B C I do. ¹⁹⁶ A B C Receive. ¹⁹⁷ A
 B A medicine, C The medicine. ¹⁹⁸ A B C And seeing
 that. ¹⁹⁹ A B C Communion, D Restores "Communica-
 tion." ²⁰⁰ A B C We do observe one common Mass. ²⁰¹ A
 Holiday. ²⁰² A B C On. ²⁰³ A B C Will. ²⁰⁴ A B When
 it, C At which times it. ²⁰⁵ A B C Offered. ²⁰⁶ B C Which
 desire, A Which desired, C¹ That desire, D Those who de-
 sire. ²⁰⁷ A B C Neither is this custom newly brought into.
²⁰⁸ A B Ancient, C Ancients. ²⁰⁹ C Deletes. ²¹⁰ A B C
 Gregory's time. ²¹¹ A B C Make no mention of any.
²¹² A B C Delete. ²¹³ A B Did daily stand, C Doth daily
 stand, D Stands daily. ²¹⁴ A B C And call some unto the
 communion. ²¹⁵ A B C And put back others. ²¹⁶ A B C
 And by the ancient canons it is evident. ²¹⁷ A B C Delete.
²¹⁸ A B C Of whom. ²¹⁹ A B C Delete. ²²⁰ A B Delete.
²²¹ B Elders. ²²² A B C Did receive.

the body of the Lord; for so sound the words of the canon of Nicene²²³ which be these:

Accipiant diaconi secundum ordinem post presbyteros, ab episcopo vel a presbytero, sacram communionem.

That is to say,²²⁴ "Let Deacons orderly,²²⁵ after the priests,²²⁶ receive the Holy Sacrament or²²⁷ Communion, of the²²⁸ bishop or of the priest."²²⁹ And Paul, speaking of²³⁰ the communion, commandeth that one should²³¹ tarry for another, that there may be made²³² a common participation.

Forasmuch, then, as²³³ the Mass²³⁴ with²³⁵ us hath for itself²³⁶ the example of the Church, taken²³⁷ out of Scripture²³⁸ and of²³⁹ Fathers: we trust²⁴⁰ it²⁴¹ cannot be improved,²⁴² namely,²⁴³ since²⁴⁴ the common and²⁴⁵ public ceremonies for the most part²⁴⁶ are kept,²⁴⁷ like to²⁴⁸ the usual and accustomed²⁴⁹ ceremonies, only the number of Masses is unlike,²⁵⁰ which, for great²⁵¹ and manifest abuses, it were profitable, at the least way,²⁵² to moderate.²⁵³ For in times passed,²⁵⁴ Mass was not done every

²²³ ABC The words of the Nicene Canon do sound [D Read]. ²²⁴ ABC Delete from "Nicene." ²²⁵ ABC Let the deacons in their order. ²²⁶ BC Elders. ²²⁷ ABC Delete "Sacrament or." ²²⁸ ABC A. ²²⁹ A A priest, BC An elder. ²³⁰ ABC Instead of "Speaking of," read "Concerning." ²³¹ ABC Delete, BC Add 1 Cor. xi. 23. ²³² ABC Delete. ²³³ ABC Seeing, therefore, that. ²³⁴ AB Transfer "the Mass" to after "us." ²³⁵ A Among, BC Amongst. ²³⁶ ABC Delete "For itself." ²³⁷ ABC Delete. ²³⁸ ABC The Scripture. ²³⁹ ABC The. ²⁴⁰ AB Hope. ²⁴¹ ABC That it. ²⁴² AB Disliked, C Disapproved. ²⁴³ ABC Especially. ²⁴⁴ AB For that. ²⁴⁵ Instead of "The—and," ABC read "Our." ²⁴⁶ ABC Transpose "For—part" with "Are kept," BC Delete. ²⁴⁷ AB Add "Of us." ²⁴⁸ AB Alike unto, C Like unto. ²⁴⁹ ABC Delete "And accustomed." ²⁵⁰ ABC Not alike. ²⁵¹ ABC The which by reason of very great. ²⁵² ABC It were certainly far better. ²⁵³ ABC Be moderated. ²⁵⁴ ABC Past also.

day, no, not in great congregations, and where much people assembled together,²⁵⁵ as the History Tripartite²⁵⁶ doth witness, in the ix Book, the xxxviii chapter, in this wise:²⁵⁷ "Again²⁵⁸ in Alexandria, Scriptures be read upon the Wednesday and the Friday,²⁵⁹ and doctors²⁶⁰ do expound²⁶¹ them, and all things²⁶² are done²⁶³ without²⁶⁴ the solemn manner²⁶⁵ of the oblation."²⁶⁶

4. OF CONFESSION.

Confession in the churches with us is not done away.¹ For the body of the Lord is not wont to be delivered to any, but only² to those that be examined and absolved before;³ and the people be very diligently taught of⁴ the^{4a} faith and assurance of⁵ absolution, of⁶ which before this time was little mention or speaking.⁷ The people be⁸ taught to have the absolution in great price, be-

²⁵⁵ **A B C** In the churches whereunto was greatest resort, it was not the use to have Mass said every day. ²⁵⁶ **A B C** Trip. Hist.; transfer "Lib. ix, cap. 38." ²⁵⁷ **A B C** Delete i. t. w. ²⁵⁸ **A** Adds "Saith he," **B C** "Saith it." ²⁵⁹ **A B C** "Every fourth and sixth day of the week the Scriptures are read." ²⁶⁰ **A B C** The teachers. ²⁶¹ **A B C** Interpret. ²⁶² **A B C** Other things. ²⁶³ **A B C** Done also. ²⁶⁴ **A B C** Except only. ²⁶⁵ **C** Instead of "sol. manner," read "Celebration." ²⁶⁶ **A** Of oblation or offering, **B** Of oblation, **C** Of the Eucharist.

¹ **C** "Is not abolished in our churches." [**D** "In the churches among us"] **A B** Give only the *Variata* form of this article. Where Var. follows text of 1530-31, we insert the departures of **A B** from Taverner. ² **C** "It is not usual to communicate the body of the Lord except." ³ **C** "Who have been previously examined and absolved." ⁴ **C** "Are taught most carefully concerning." ^{4a} **B** Deletes. ⁵ **C** Instead of "And—of," reads "required to," **B** Simply "Faith in absolution." ⁶ **C** About. ⁷ **C** Before these times, there has been a deep silence. ⁸ **C** Men are.

cause⁹ it is the voice of God,¹⁰ and pronounced by the commandment of God.¹¹ The power of the keys is greatly made of, by showing¹² how great comfort¹³ it bringeth^{13a} to troubled¹⁴ consciences, and that God requireth¹⁵ faith, to the end we should give credence, to¹⁶ that^{16a} absolution, as to¹⁷ a voice sounding from Heaven, and that faith¹⁸ in Christ getteth truly and receiveth¹⁹ remission of sins. Before we did this,²⁰ satisfactions were overmuch set by and magnified,²¹ but^{21a} no speaking there was of faith and of the merit of Christ and of righteousness of faith.²² Wherefore, in this behalf,²³ our churches be not²⁴ to be blamed. For²⁵ our adversaries be²⁶ also²⁷ compelled to grant this²⁸ to us, that the doctrine of penance²⁹ is entreated to be handled and opened of our learned men most diligently.³⁰

But of confession they³¹ teach, that the rehearsal and numbering³² of sins is not necessary, and that consciences be not to be charged with care to number and reckon up all defaults, for³³ it is impossible to rehearse³⁴ all defaults,³⁵ as the Prophet³⁶ record-

⁹ C That they should highly regard absolution, inasmuch as. ¹⁰ C God's voice. ¹¹ C God's command. ¹² C Is honored, and mention is made. ¹³ C Consolation. ^{13a} C Brings. ¹⁴ C Terrified. ¹⁵ C Requires. ¹⁶ C That we believe, D Restores "should." ^{16a} D This. ¹⁷ C Deletes. - ¹⁸ C This faith. ¹⁹ C Truly obtains and receives. ²⁰ C Aforetime. ²¹ C Immoderately extolled. ^{21a} C Deletes, D Restores. ²² C Of faith, and the merit of Christ, and justification by faith, no mention was made. ²³ C On this point. ²⁴ C Are by no means. ²⁵ C For this even. ²⁶ C Are. ²⁷ C Deletes. ²⁸ C To concede in regard. ²⁹ C Repentance. ³⁰ C Is most diligently treated and laid open by us. ³¹ C Our churches. ³² C Instead of r. a. n., reads, "enumeration." ³³ C Nor are consciences to be burdened with the care of enumerating all sins, inasmuch as. ³⁴ C Recount, A B The rehearsing of all one's sins, is a thing impossible. ³⁵ C Sins. ³⁶ A B According to that in the Psalm, C As the Psalm. B Adds (19: 12). C (19: 31), C' D (19: 13).

eth,³⁷ saying: "Who understandeth all defaults or sins."³⁸ Jeremiah also saith:³⁹ *Pravum est cor hominis et inscrutabile.*⁴⁰ "The heart of man⁴¹ is froward and cannot be searched."⁴² That⁴³ if no sins should be⁴⁴ forgiven, but those that be rehearsed,⁴⁵ consciences could never be quieted;⁴⁶ for many⁴⁷ sins, they⁴⁸ neither espy,⁴⁹ nor can⁵⁰ remember.⁵¹ Also old writers⁵² do⁵³ witness⁵⁴ that the numbering⁵⁵ is not necessary.⁵⁶ Chrysostom is rehearsed, which⁵⁷ saith thus: *Non tibi dico ut te prodas in publicum, neque apud alios te accuses, sed obedire te volo prophetæ dicenti; Revela ante deum viam tuam. Ergo tua confitere peccata apud deum verum iudicem cum oratione. Delicta tua pronuncia non lingua, sed conscientiæ tuæ memoria,* etc.⁵⁸ "I say not to⁵⁹ thee, that thou show thyself openly,⁶⁰ nor⁶¹ that thou⁶² accuse thyself to other.⁶³ But I will that thou obey the prophet saying:⁶⁴ 'Dis-

³⁷ C Testifies, A B Delete. ³⁸ A B Can understand his faults. ³⁹ B C Add (xvii. 9). ⁴⁰ A B C Delete Latin. ⁴¹ C Deletes "of man." ⁴² A B "Corrupt and unsearchable," C "Deceitful above all things and desperately wicked." ⁴³ A B C But. ⁴⁴ A B Could be, C Were. ⁴⁵ A B But such as were reckoned up, C except what, [D Those that] were recounted. ⁴⁶ A B At rest, C Find peace. ⁴⁷ C Because very many. ⁴⁸ C They can, C¹ D Delete "can," which is also reading of A B. ⁴⁹ A B C See. ⁵⁰ A B C Delete. ⁵¹ A B Call to mind. ⁵² A B C The ancient writers also. ⁵³ C Deletes. ⁵⁴ A B C Testify. ⁵⁵ A B "This counting of sins by tale." C The enumeration. ⁵⁶ A B Is a thing needless. ⁵⁷ C For in the Decrees, Chrysostom is cited, who. A B (Var.) have a dissimilar reading. ⁵⁸ A B C Delete Latin. ⁵⁹ A C Do not bid, C Do not say to. ⁶⁰ A B To betray thyself openly, C That thou shouldst discover thyself in public. ⁶¹ C Or. ⁶² A B Delete t. t., C Substitutes "to." ⁶³ C Before others, A B *ut supra*. ⁶⁴ A B To follow the saying of the prophet, C I would have thee obey t. p., when he says.

close⁶⁵ thy way⁶⁶ before⁶⁷ God.'⁶⁸ Wherefore⁶⁹ confess thy sins to⁷⁰ God, the true Judge, with prayer, and⁷¹ pronounce thine offences,⁷² not with thy⁷³ tongue, but with memory⁷⁴ of thy conscience," etc. And the gloss "Of⁷⁴ Penance,"⁷⁵ *Distinc. 5. Cap. Consideret*, doth confess⁷⁶ that confession is of man's law,⁷⁷ but yet⁷⁸ confession,⁷⁹ both⁸⁰ for the⁸¹ great benefit⁸² of Absolution, and also⁸³ for other utilities and profits of⁸⁴ conscience, is retained and kept still⁸⁵ among us.

5. OF DIVERSITIES OF MEATS.

It was¹ a common² persuasion,³ not only of the vulgar people,⁴ but also of the⁵ teachers in the churches, that diversities⁶ of meats and like traditions of men be profitable works to deserve⁷ remission of sin and of pain.⁸ And that the world did so think,⁹ it appeareth by that,¹⁰ that¹¹ new cere-

⁶⁵ A B Lay open, C Reveal, D Commit. ⁶⁶ A B Ways. ⁶⁷ C Unto. ⁶⁸ A B C The Lord. ⁶⁹ C "Therefore" followed by "with prayer," transposed from below. ⁷⁰ A B C Before. ⁷¹ A B C Delete. ⁷² C Errors. ⁷³ C The. ⁷⁴ C The memory, A B paraphrase thus: "Not remembering them with the tongue, but with the conscience." ⁷⁵ A B Touching. ⁷⁶ C Repentance. ⁷⁷ A B Granteth, C Admits. ⁷⁸ C Human right only, A B have different reading. ⁷⁹ C Nevertheless. ⁸⁰ C Transfers to before "Is retained." ⁸¹ C Deletes. ⁸² C On account of the very. ⁸³ C Benefits. ⁸⁴ C As well as. ⁸⁵ C Uses to the. ⁸⁶ C Deletes "and—still."

¹ A B C Hath been. ² B C General. ³ A B C Opinion. ⁴ A B Of the common sort alone, C Of the people alone. ⁵ A B C Such as are. ⁶ A B C The differences, D The distinction. ⁷ A B C Such like human traditions are works available to merit grace, and are [D To make] satisfactions [D Satisfaction] for sins. ⁸ A B Remission both of the fault and of the punishment, C Grace and are satisfactions for sins. Taverner, and A B follow Ed. 2 (8vo. 1531), while C follows *Ed. Princeps*. ⁹ A B C Thus thought. ¹⁰ A B C Is apparent by this. ¹¹ A B C Transfer "Daily," to after "That."

monies, new orders, new holy days, and new fastings¹² were daily instituted,¹³ and teachers¹⁴ in temples¹⁵ did exact and require¹⁶ these works¹⁷ as a necessary honor to the obtaining of¹⁸ righteousness,¹⁹ and they greatly did²⁰ put in fear the consciences, if they should omit and leave undone any of these things.²¹ Of this persuasion of²² traditions many mischiefs and inconveniences²³ ensued²⁴ in the church. First of all,²⁵ the doctrine of grace and the righteousness of faith²⁶ was²⁷ obscured and defaced,²⁸ which is the chief²⁹ part of the Gospel, and ought³⁰ most of all to stand forth³¹ and to appear³² in the church, to the intent³³ that the merit of Christ might³⁴ be well known, and that³⁵ faith which believeth that sins be forgiven³⁶ for Christ,³⁷ and not for any of our works,³⁸ might be advanced and set up³⁹ far above works. Wherefore Paul also⁴⁰ leaneth greatly to⁴¹ this part,⁴² and removeth and putteth away⁴³ the Law and traditions of men,⁴⁴

¹² A B C Fasts. ¹³ A B C Appointed. ¹⁴ A B C The teachers. ¹⁵ A B C The churches. ¹⁶ A B C Delete "And require." ¹⁷ A B Add "At the people's hands." ¹⁸ A B C Service necessary to deserve [D Merit]. ¹⁹ A B Justification, C Grace. As in Note 8, Taverner, and A B follow Ed. 2. ²⁰ A B C Transpose g. and d. ²¹ A B C Men's consciences if aught were omitted. ²² A B C Concerning. ²³ Instead of m. a. i., A B read "Discommodities," C Disadvantages. ²⁴ A B C Have followed. ²⁵ A B C For first. ²⁶ A B C Transfer to just before "Which is," reading, "And also the r. o. f." ²⁷ A B C Is. ²⁸ A B C "By it, delete a. d. ²⁹ A B Most especial, C Principal. ³⁰ A B C Which it behoveth. ³¹ A Be extant. ³² A B C Have the pre-eminence. ³³ A B C Delete "To the intent." ³⁴ A B C May. ³⁵ A B C Delete. ³⁶ A B C Are remitted [D Are forgiven]. ³⁷ A B Through Christ, C For Christ's sake. ³⁸ A B C Delete the entire clause. ³⁹ A B C May be exalted. ⁴⁰ A B C For which cause also [A St.] Paul. ⁴¹ A B Laboreth much, C Lays much stress, B C On, A In. ⁴² A B C Point. ⁴³ A B C Instead of "And-away," "He removeth, D Sets aside. ⁴⁴ A B C Human traditions.

because he would ⁴⁵ show that the Christian righteousness ⁴⁶ is another ⁴⁷ thing than such works, ⁴⁸ that is to wit, that is ⁴⁹ the ⁵⁰ faith which believeth that sins be ⁵¹ freely forgiven ⁵² for ⁵³ Christ. ⁵⁴ But this doctrine of Paul ⁵⁵ is ^{55a} almost altogether oppressed ⁵⁶ by traditions, which have engendered and brought forth ⁵⁷ an opinion that ⁵⁸ we must needs ⁵⁹ merit and get ⁶⁰ remission of sins ⁶¹ and justification by diversity of meats and like honoring of God. In penance, ⁶² there was no speaking ⁶³ of faith, only these satisfactory works ⁶⁴ were purposed and set forth ⁶⁵; the holy penance appeared ⁶⁶ to consist and stand ⁶⁷ in them. ⁶⁸

Secondarily ⁶⁹ these traditions have ⁷⁰ obscured and darkened ⁷¹ the precepts ⁷² of God; because ^{72a} the ⁷³ traditions of men ⁷⁴ were preferred and regarded ⁷⁵ above the precepts ⁷⁶ of God. The whole ⁷⁷ Christianity was thought to be the ⁷⁸ observation ^{78a}

⁴⁵ ABC That he may. ⁴⁶ ABC Righteousness of Christ.
⁴⁷ ABC Far other. ⁴⁸ ABC Add "As these be," D
 "As these." ⁴⁹ Instead of "That—that," ABC read
 "Namely." ⁵⁰ ABC A. ⁵¹ ABC Are. ⁵² ABC Remitted.
⁵³ AB Through. ⁵⁴ BC Christ's sake. ⁵⁵ AB St.
^{55a} D Has been. ⁵⁶ ABC Wholly smothered.
⁵⁷ ABC Have bred. ⁵⁸ ABC Transfer last clause, reading:
 "By making difference in meats, and such like services."
⁵⁹ AB A man must, C A man should. ⁶⁰ ABC Delete a. g.
⁶¹ C "Grace"; Ed. 2 has *remissionem peccatorum*.
⁶² ABC Their doctrine of repentance. ⁶³ ABC Mention [D adds "Made."].
⁶⁴ C Works of satisfaction. ⁶⁵ ABC Instead of "Pur.—forth," read: "Spoken of."
⁶⁶ ABC Instead of "The—appeared," read: "Repentance seemed."
⁶⁷ AB Stand wholly, C Consist wholly. ⁶⁸ ABC These.
⁶⁹ ABC Secondly. ⁷⁰ ABC Delete. ⁷¹ ABC Delete.
⁷² ABC Commandments. ^{72a} AB Add "That." ⁷³ ABC Delete.
⁷⁴ ABC Delete. ⁷⁵ ABC Delete. ⁷⁶ ABC Commandments.
⁷⁷ ABC All, D changes, reading: "Christianity was thought to consist wholly." ⁷⁸ ABC An. ^{78a} D In observing.

and keeping⁷⁹ of certain series,⁸⁰ rites, fastings and vestures.⁸¹ These observations had, by long prescription of time, won themselves a very high and an⁸² honest⁸³ title,⁸⁴ for they only were called⁸⁵ the spiritual life and perfect life. But,⁸⁶ in the mean season,⁸⁷ the precepts of God,⁸⁸ executed according to a man's vocation and⁸⁹ calling, had no laud nor praise,⁹⁰ as⁹¹ that the^{91a} father and good man of the house⁹² brought up his children, that the^{92a} mother childed,⁹³ that the^{93a} prince governed the commonwealth. These things⁹⁴ were thought⁹⁵ to be⁹⁶ worldly works,⁹⁷ and unperfect,⁹⁸ and far worse than⁹⁹ those shining and¹⁰⁰ glittering¹⁰¹ observations.¹⁰² And this error¹⁰³ did greatly vex and grieve¹⁰⁴ well-disposed consciences,¹⁰⁵ which were sorry¹⁰⁶ that they were holden in¹⁰⁷ an un¹⁰⁸ perfect kind and state¹⁰⁹ of living,¹¹⁰ as¹¹¹ in marriage, in governance,¹¹² and¹¹³ in other offices and civil ministrations.¹¹⁴ On the other side, they magnified

⁷⁹ A B C Delete. ⁸⁰ L. *Feriarum*, Ger. *Feier* (Al. *Feiertag*, Ed. 3 *Freytag*); A B Holy days, C Holidays. ⁸¹ A B C Fasts and attire. ⁸² Instead of "Had—an," A B read "Carried a," C "Were in possession of a." ⁸³ A B Goodly, C Most goodly, D Most honorable. ⁸⁴ A B Add "And name." ⁸⁵ A B C That they were, D prefaces To wit. ⁸⁶ A B C Delete. ⁸⁷ C Time. ⁸⁸ A B C God's commandments. ⁸⁹ A B C Instead of "Executed—and," read "Touching every man's." ⁹⁰ A B C Were of small estimation. ⁹¹ A B C Delete. ⁹² A B C Delete "And—house." ⁹³ A B Bare them, C Nurtured them. ^{91a} ^{92a} ^{93a} D "A." ⁹⁴ A B C Delete. ⁹⁵ A B C Reputed. ⁹⁶ A B C Delete. ⁹⁷ A B C Affairs. ⁹⁸ B C Imperfect. ⁹⁹ A B C Inferior to. ¹⁰⁰ A B C Delete s. a. ¹⁰¹ A B Glistering. ¹⁰² B C Observances, A adds "And orders." ¹⁰³ A B These errors. ¹⁰⁴ A B C Instead of v. a. g., read "Torment." ¹⁰⁵ A B Good consciences, C Pious consciences. ¹⁰⁶ A B C Grieved. ¹⁰⁷ A B Handfasted to, C Held by. ¹⁰⁸ B C Im. ¹⁰⁹ A B C Delete a. s. ¹¹⁰ A B C Life. ¹¹¹ A B C Delete. ¹¹² A B C Magistracy. ¹¹³ C Or. ¹¹⁴ A B C For all after "Other," read "Civil functions."

and had in high reputation the monks and such like cloisterers which call themselves religious persons,¹¹⁵ and thought (though untruly),¹¹⁶ that their observations¹¹⁷ did a great deal more deserve remission of sins and justification,¹¹⁸ than the simple life of a Christian man did.¹¹⁹

Thirdly, traditions brought great peril and danger to¹²¹ consciences; for¹²² it was impossible¹²³ to keep all traditions,¹²⁴ and yet men judged¹²⁵ these observations¹²⁶ to be necessary worshippings and honorings of God.¹²⁷ Gerson writeth that many did fall¹²⁸ into desperation,¹²⁹ and that¹³⁰ some also¹³¹ did kill¹³² themselves; for¹³³ because they thought¹³⁴ that they could not satisfy¹³⁵ the traditions, and in the mean season,¹³⁶ they had no¹³⁷ comfort of the righteousness of faith and¹³⁸ of grace. We see makers of Summes¹³⁹ and divines to abridge and gather¹⁴⁰ traditions, and to¹⁴¹ seek *Epikees*,¹⁴² that is

¹¹⁵ A B They had the monks and such like men in admiration, C agrees with A B, deleting "men," D They admired. ¹¹⁶ A B C Falsely imagined. ¹¹⁷ A Their orders, B Their observances, C The observances of these men. ¹¹⁸ C Were more grateful to God, A B *ut supra*, deleting "A great deal"; Tav. A B after Ed. 2; C Ed. 1. ¹¹⁹ A B D Delete clause, C Than their own. ¹²⁰ A B C Delete p. a. ¹²¹ A B C Add "Men's." ¹²² A B C Because. ¹²³ A Not possible. ¹²⁴ A B Them all. ¹²⁵ A B C Thought. ¹²⁶ A B C The observation of them. ¹²⁷ A B Instead of "worship—God," read "Duties," C "services." ¹²⁸ A B C Fell. ¹²⁹ A B C Despair. ¹³⁰ A B C Delete. ¹³¹ A B C Delete. ¹³² A B C Murdered, D Took their own lives. ¹³³ A B C Delete. ¹³⁴ A B C Perceived. ¹³⁵ A B C Keep. ¹³⁶ Instead of "In—season," A "All this while," B "All this, while," C "All this while," D "Meanwhile." ¹³⁷ A B C Never heard the, D Had never heard the. ¹³⁸ A B C Or. ¹³⁹ A B C The Summists. ¹⁴⁰ Instead of "To—gather," read "Gather together the." ¹⁴¹ A B C Delete. ¹⁴² *ἐπιεικείας*, A B C Qualifications, D Mitigations.

to say, moderations, or favorable interpretations, to the intent¹⁴³ to ease¹⁴⁴ consciences, and yet they bring not their purpose sufficiently to pass,¹⁴⁵ but sometimes¹⁴⁶ they snare and tangle consciences more and more.¹⁴⁷ And in gathering together of traditions, schools and sermons have been so occupied¹⁴⁸ that they have¹⁴⁹ not had¹⁵⁰ leisure once¹⁵¹ to touch Scripture, and to seek the¹⁵² more profitable doctrine of faith, of the cross, of hope, of the worthiness¹⁵³ of civil or political¹⁵⁴ things,¹⁵⁵ of comfort¹⁵⁶ of conscience in most bitter temptations.¹⁵⁷ Therefore¹⁵⁸ Gerson and certain¹⁵⁹ other divines have grievously complained¹⁶⁰ that they were so cumbered and entangled with¹⁶¹ these painful¹⁶² traditions, that¹⁶³ they could not occupy themselves¹⁶⁴ in a¹⁶⁵ better kind of doctrine. And Austin¹⁶⁶ doth inhibit to charge consciences¹⁶⁷ with such observations¹⁶⁸; and full wisely doth¹⁶⁹ admonish and¹⁷⁰ warn Januarie¹⁷¹ his friend,¹⁷² that he

¹⁴³ A B C Delete all following "That." ¹⁴⁴ A B C Unburden men's. ¹⁴⁵ A B C "Yet all will not serve, D " And yet thereby they do not set the consciences free." ¹⁴⁶ C Meantime, D Rather at times. ¹⁴⁷ A B C They bring more snares upon the conscience. ¹⁴⁸ A B C Begin sentence "The schools and pulpits have been so busied in gathering together the traditions," D "In the schools and in their sermons, men have been so busy in," ¹⁴⁹ A B C Delete. ¹⁵⁰ A B C Had not, D Reverts to Tav. ¹⁵¹ C Deletes. ¹⁵² A B C Out a. ¹⁵³ A B C Dignity. ¹⁵⁴ A B C Delete. ¹⁵⁵ A B C Affairs. ¹⁵⁶ A B C Prefix the. ¹⁵⁷ A B Perilous assaults, C Arduous trials, D Severe afflictions. ¹⁵⁸ A B C Wherefore. ¹⁵⁹ A B C Same. ¹⁶⁰ A B C Made grievous complaints. ¹⁶¹ A B C Instead of "So-with," read "hindered by." ¹⁶² A B Brawls about, C These strifes about. ¹⁶³ A B C So that. ¹⁶⁴ A B C Be occupied. ¹⁶⁵ A B C Some. ¹⁶⁶ A B St. Augustine, C Augustine. ¹⁶⁷ A B C Forbiddeth that men's consciences should be burdened. ¹⁶⁸ A B Such kind of observations, C Observations of such kind. ¹⁶⁹ A B And doth very wisely, C And doth very prudently. ¹⁷⁰ A B C Delete a. a., D Instead of a. a. w., reads "advises." ¹⁷¹ A B C Januarius. ¹⁷² A B C Delete.

should¹⁷³ know that they be¹⁷⁴ to be observed and kept¹⁷⁵ indifferently; for this is his term.¹⁷⁶ Wherefore we ought not to think that our learned men¹⁷⁷ have touched this matter without cause why,¹⁷⁸ or¹⁷⁹ for¹⁸⁰ hatred of¹⁸¹ bishops, as some men,¹⁸² falsely do¹⁸³ think.¹⁸⁴ There was great necessity¹⁸⁵ to warn¹⁸⁶ the churches of these¹⁸⁷ errors, which were sprung out¹⁸⁸ of traditions amiss understanden. For the Gospel compelleth^{188a} to promote and set forth¹⁸⁹ in the churches¹⁹⁰ the doctrine of grace, and the¹⁹¹ righteousness of faith; which, nevertheless,¹⁹² cannot¹⁹³ be understood,¹⁹⁴ if men think¹⁹⁵ that they do¹⁹⁶ merit remission of sins, and justification¹⁹⁷ by observations¹⁹⁸ of their own election.¹⁹⁹ Therefore²⁰⁰ they taught²⁰¹ on this wise,²⁰² that by observation and keeping of man's traditions,²⁰³ we cannot²⁰⁴ get²⁰⁵ remission of sins and²⁰⁶ justification; and,

¹⁷³ ABC To, D That he must. ¹⁷⁴ ABC Are. ¹⁷⁵ ABC Delete, and add "as though." ¹⁷⁶ ABC He so speaketh. D These are his words, A indicates what follows in next three sentences as the quotation from Januarius. ¹⁷⁷ ABC Our ministers must not be thought to. ¹⁷⁸ AB Unadvisedly, C Rashly. ¹⁷⁹ ABC Delete. ¹⁸⁰ C From. ¹⁸¹ ABC Of the. ¹⁸² ABC Delete. ¹⁸³ ABC Transpose f. and d. ¹⁸⁴ ABC Surmise. ¹⁸⁵ ABC Need. ¹⁸⁶ ABC Admonish. ¹⁸⁷ ABC Those. ¹⁸⁸ ABC Did arise, [D Had arisen], from mistaking, [D such misunderstanding.] ^{188a} ABC Driveth men, C *ut supra*, adding men, D Urges us to inculcate. ¹⁸⁹ ABC For p. a. s. f., read "urge." ¹⁹⁰ ABC Transfer i. t. c., to after "faith," reading however "church." ¹⁹¹ ABC Of the. ¹⁹² ABC Yet, D Deletes. ¹⁹³ ABC Can never. * ¹⁹⁴ ABC Understood. ¹⁹⁵ ABC Suppose. ¹⁹⁶ ABC Can. ¹⁹⁷ C Has overlooked this variation of Ed. 2. from Ed. 1., B corrects, "Grace." * ¹⁹⁸ BC Observances. ¹⁹⁹ ABC Choice. ²⁰⁰ ABC Thus therefore. ²⁰¹ AB D Have taught, C Teach. ²⁰² ABC Delete. ²⁰³ ABC Transfer to after "justification," reading "the observation," and deleting "keeping of." ²⁰⁴ ABC Can never. ²⁰⁵ A BC Merit. ²⁰⁶ C Grace or.

therefore, it is not to be thought²⁰⁷ that such observations be²⁰⁸ necessary honors of God.²⁰⁹ They²¹⁰ add authorities²¹¹ of Scripture.²¹² Christ excuseth the Apostles²¹³ which²¹⁴ kept not the customable and used²¹⁵ tradition, which, nevertheless,²¹⁶ seemed to be a thing,²¹⁷ not unlawful, but a mean thing,²¹⁸ and to have certain²¹⁹ affinity or neighborhood²²⁰ with the baptisms or washings²²¹ of the Law, and saith: "They honor²²² me in vain with commandments²²³ of men." ²²⁴ Ergo, he²²⁵ requireth²²⁶ not²²⁷ unprofitable honor.²²⁸ And a little after,²²⁹ he addeth: "All things that²²⁹ entereth into²³⁰ the mouth doth not inquituate nor defile²³¹ man." Paul also to the Romans saith²³²: "The kingdom of God is not meat, nor²³³ drink." ²³⁴ Also to the Colossians²³⁵: "Let no man judge you in meat, drink, Sabbath day, or holy day." ²³⁵ ^a Also a little after, he saith:

²⁰⁷ A That we must not think, B C As A, deleting "That." ²⁰⁸ A B C Are. ²⁰⁹ A B Duties, C Services. ²¹⁰ A B C Hereunto they. ²¹¹ A B C Testimonies out. ²¹² A B C The Scriptures. ²¹³ A B C His disciples, C¹ His Apostles. ²¹⁴ C¹ Who, D When they did not observe. ²¹⁵ A B C Instead of c. a. u., read "Received," D A Received. ²¹⁶ A B C Yet. ²¹⁷ A B C About a matter. ²¹⁸ A B C Indifferent. ²¹⁹ A B C Some. ²²⁰ A B C Delete o. n. ²²¹ A B Delete "Baptisms or," C Deletes "Or washings," D Reads simply "Purifications." ²²² A B Worship. ²²³ A B The precepts, C The commandments. ²²⁴ B C Add Matth. xv. 9, D Matth. xv. 3, 9. ²²⁵ A B C Christ therefore. ²²⁶ C Exacteth, D Does not exact. ²²⁷ A B C No, D "An." ²²⁸ A B Worship, C Service. ^{228a} D Further on. ²²⁹ A B Delete "Things," C Whatsoever, D As in A. V. ²³⁰ A B C In at. ²³¹ A B C Instead of "Doth—defile," read "Defileth not the." ²³² Instead of "Paul—saith," A "Again Rom. xiv.," D St. Paul, B "Also," C "So also Paul," C¹ "So also (Paul)." ²³³ A B C And. ²³⁴ B Adds Rom. xiv. 17, C Rom. 15: 17. ²³⁵ Instead of A. t. t. C., A reads "Col. 2," B "Col. ii.: 16," C Transfers to after quotation, reading "Col. ii.: 16." ^{235a} A Drink or a part of a holy day, B Or drink, or in a Sabbath, or in an holy day,

"If ye be dead with Christ from the elements²³⁶ of the world, why, as though ye were living²³⁷ in the world, do ye keep²³⁸ decrees²³⁹: Touch thou²⁴⁰ not, taste thou not, handle thou not?"²⁴¹ Peter^{241a} also, in the Acts,²⁴² saith: "Why do ye tempt²⁴³ God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers^{243a} were able to bear; but we believe to be saved as well as they, by the grace of our Lord Jesus Christ." ²⁴⁴ Here Peter^{244a} forbiddeth to charge²⁴⁵ consciences with many rites and ceremonies,²⁴⁶ either of Moses or else of others.²⁴⁷ And in the First Epistle to Timothy,²⁴⁸ Paul²⁴⁹ calleth prohibition²⁵⁰ of meats the²⁵¹ doctrine of devils²⁵²: for²⁵³ it is against²⁵⁴ the Gospel to institute²⁵⁵ or do such works, that²⁵⁶ by them we may merit and get²⁵⁷ remission of sins²⁵⁸ and righteousness,²⁵⁹ or that²⁶⁰ Christianity could not be²⁶¹ without such an honoring of God.²⁶²

C Or drink, or in respect of the Sabbath days, *or*, D As in A. V. ²³⁶ A B C Rudiments. ²³⁷ A B C Lived, D As though living in the world. ²³⁸ A Are ye burdened with, B C Subject to. ²³⁹ A B C Traditions, D As A. V. Ordinances. ²⁴⁰ A B C Delete "Thou" with each of the verbs. ²⁴¹ B C Add ver. 20, 21. ^{241a} St. Peter. ²⁴² A B C Delete "Also—Acts." ²⁴³ A B C Tempt ye. ^{243a} D "Our fathers, nor we." ²⁴⁴ A B But, by the grace of our Lord Jesus Christ, we hope to be saved, as did also they, C But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they, B C Add Acts xv. 10, 11. ^{244a} D St. Peter. ²⁴⁵ A B C Burden the. ²⁴⁶ A B C Delete a. c. ²⁴⁷ A B C Whether they be of Moses' or of any others' appointing, D Or of any others. ²⁴⁸ Instead of "In—Timothy," A reads "1 Tim. 4," B C Delete. ²⁴⁹ A He, C¹ He (Paul). ²⁵⁰ A B C The forbidding. ²⁵¹ A B C "A," ²⁵² B C 1 Tim. iv. 1. ²⁵³ A B C Because that, D "Because," without "That." ²⁵⁴ A B Flat against. ²⁵⁵ A B C Appoint. ²⁵⁶ A B C To the end that. ²⁵⁷ A B C Delete a. g. ²⁵⁸ C Grace. ²⁵⁹ A B C "Or Justification;" Ed. 2, *Remiss. pecc. et just.*; Ed. 1, *Gratiam aut quod*, etc. ²⁶⁰ A Because, B C As though. ²⁶¹ A B There could be no Christianity, C *ut supra*, substituting for "be," "exist." ²⁶² A B C Them.

Here our adversaries object and lay²⁶³ against us that our men do prohibit²⁶⁴ discipline and mortification of the flesh, as Jovinian did; but the contrary shall be known²⁶⁵ by the writings of our learned men²⁶⁶; for they have always taught of the²⁶⁷ cross, that it behoveth Christian men to²⁶⁸ suffer²⁶⁹ tribulations or²⁷⁰ afflictions. For²⁷¹ this is the true, the earnest and the²⁷² unfeigned mortification (I mean),²⁷³ to be exercised with diverse²⁷⁴ afflictions, and to be crucified with Christ. Moreover they teach that every Christian man²⁷⁵ ought to exercise and subdue himself with corporal exercises and labors,²⁷⁶ that satiety and fulness of meats and drinks,²⁷⁷ or slothfulness²⁷⁸ do not provoke and²⁷⁹ prick him forward to²⁸⁰ sin, but²⁸¹ not that we can deserve by these exercises²⁸² remission²⁸³ of sin,²⁸⁴ or pardon of eternal death.²⁸⁵ And it behoveth to set forth this corporal discipline at all times,²⁸⁶ and²⁸⁷ not alonely²⁸⁸ at²⁸⁹ a few certain²⁹⁰ days, ordained to the same

²⁶³ A B C Delete a. l. ²⁶⁴ A B C Ministers hinder all good, D Hinder the discipline. ²⁶⁵ A B C May be seen. ²⁶⁶ A B C Our men's writings. ²⁶⁷ A B C Touching, D Concerning. ²⁶⁸ A B That Christians must. ²⁶⁹ C Bear. ²⁷⁰ A B C Delete t. o. ²⁷¹ A B C Delete. ²⁷² A B C Delete "the" before e. and u. ²⁷³ A B C Delete. ²⁷⁴ B C Divers. ²⁷⁵ A B C Delete. ²⁷⁶ A B C Must so by bodily discipline or bodily exercises and labor, exercise and, A Keep under himself, B C Keep himself under. ²⁷⁷ A B That fullness, C That plenty. ²⁷⁸ A B C And sloth. ²⁷⁹ A B C Delete p. a. ²⁸⁰ A B Up, C Substitutes for p. h. f., "Stimulate." ²⁸¹ A B C Delete. ²⁸² A B C Not that he may, by such exercises, merit. ²⁸³ A Such remission. ²⁸⁴ A B The fault, C Instead of r. o. s., reads "Grace." ²⁸⁵ A B Delete "Pardon," C Satisfy for sins; Ed. 2: *Mereamur remissionem culpæ aut mortis æternæ*. ²⁸⁶ A B And this corporal discipline must, A Always be plied, B Be plied always, A Should be used always. The MS. copy of C has "urged"; "used" is probably a typographical error. ²⁸⁷ A B C Delete. ²⁸⁸ A B C Only. ²⁸⁹ A In, B C On. ²⁹⁰ A B And those set, C And set.

purpose,²⁹¹ as Christ commandeth²⁹² : *Cavete ne corda vestra graventur crapula*²⁹³ : "Beware²⁹⁴ that²⁹⁵ your hearts²⁹⁶ be not grieved²⁹⁷ with surfeiting,"²⁹⁸ Also²⁹⁹ : *Hoc genus demoniorum non ejicitur nisi oratione et jejuniis*³⁰⁰ : "This kind of devils³⁰¹ is not cast forth³⁰² but with³⁰³ fasting and prayer.³⁰⁴ *Castigo corpus meum et in servitutem redigo*³⁰⁵ : "I chastise³⁰⁶ my body, and bring it into³⁰⁷ servitude³⁰⁸ and bondage,"³⁰⁹ where he showeth clearly³¹⁰ that he did³¹¹ chastise his body, not to deserve, by that discipline,³¹² remission of sin,³¹³ but to have his body in bondage and apt to³¹⁴ spiritual things, and to do his calling.³¹⁵ Therefore the fastings themselves are not condemned,³¹⁶ but the traditions which preserve and appoint³¹⁷ certain days, certain meats with peril of³¹⁸ conscience,³¹⁹ as though those manner of works³²⁰ were necessary honorings³²¹ of God.³²²

²⁹¹ ABC Delete. ²⁹² ABC According to the commandment of Christ. ²⁹³ ABC Delete Latin. ²⁹⁴ ABC Take heed. ²⁹⁵ C Lest, D Lest at any time. ²⁹⁶ AB Bodies, C Hearts. ²⁹⁷ AB Not oppressed, C "Overcharged," without "not." ²⁹⁸ BC Add Luke xxi. 34. ²⁹⁹ ABC Again. ³⁰⁰ ABC Delete Latin. ³⁰¹ C (Of devils). ³⁰² A B Is not cast out, C Goeth not out. ³⁰³ ABC By. ³⁰⁴ C Transposes f. and p, BC Add Matth. xvii. 21, ABC And [D St.] Paul saith. ³⁰⁵ ABC Delete Latin. ³⁰⁶ C Keep under. ³⁰⁷ AB Under. ³⁰⁸ ABC Subjection. ³⁰⁹ ABC Delete a. b., BC Add 1 Cor. ix. 27. ³¹⁰ ABC Plainly showeth. ³¹¹ ABC Add "Therefore." ³¹² ABC That by [C that] discipline, he might merit. ³¹³ ABC Sins. ³¹⁴ ABC That his body might be apt and fit for. ³¹⁵ ABC And to do his duty according to his calling. ³¹⁶ ABC We do not condemn fasts themselves. ³¹⁷ Instead of p. a. a., ABC read "Prescribe," ³¹⁸ ABC Danger to. ³¹⁹ AB The consciences, C The conscience. ³²⁰ ABC Such works as these. ³²¹ AB Duties, C A necessary service, Ed. 2, Necessarii, Ed. 2, Necessarius cultus. ³²² ABC Delete.

Yet many³²³ traditions be kept³²⁴ with³²⁵ us, which help to this,³²⁶ that things be³²⁷ done orderly in the Church, as the order of the³²⁸ lessons in the Mass, and the chief³²⁹ holy days³³⁰ be kept still.³³¹ But in the mean season,³³² men be warned³³³ that such an honor³³⁴ doth not justify or make righteous³⁴⁰ before God, and that there is no sin to be put³⁴¹ in such things, if they be omitted and³⁴² left undone without slander or offending of any man.³⁴³ This³⁴⁴ in man's³⁴⁵ rites and traditions³⁴⁶ was not unknown to the old³⁴⁷ Fathers. For in the East³⁴⁸ parts,³⁴⁹ they kept Easter in³⁵⁰ another time of the year³⁵¹ than they do³⁵² at Rome. And when the Romans³⁵³ accused the Easterlings³⁵⁴ of schism and division³⁵⁵ for this dissimilitude and³⁵⁶ diversity,^{356a} they were warned of other,³⁵⁷ that it is not necessary that such manners be like³⁵⁸ everywhere. And an old Father,³⁵⁹ called Irenæus, saith that³⁶⁰ the diversity and dissonance of³⁶¹ fasting breaketh

³²³ **A B** Many of the, **C** Most of the, [**D** Of those.]
³²⁴ **A B C** Are observed. ³²⁵ **A B C** Among. ³²⁶ **A B C**
 Tend unto this end. ³²⁷ **A B C** May be. ³²⁸ **A B C**
 Delete. ³²⁹ **A B C** Chiefest, **D** reverts to Taverner. ³³⁰ **C**
 Holidays, **D** Holydays. ³³¹ **A B C** Delete b. k. s. ³³² **A**
B C Time. ³³³ **A B C** Are admonished. ³³⁴ **A B C** **A**
 service, **D** Such service. ³⁴⁰ **A B C** Delete o. m. r. ³⁴¹ **C**
 It is not to be supposed there is [**D** It is a] sin. ³⁴² **A B**
C Delete o. a., **D** To leave undone such things. ³⁴³ **A** **So**
 it be without offence, **B** So it be without scandal, **C** **Without**
 scandal, **D** Without giving offence. ³⁴⁴ **A B C** Add
 "Liberty." ³⁴⁵ **A B C** Human. ³⁴⁶ **A B C** Ceremonies.
³⁴⁷ **A B C** Delete. ³⁴⁸ **B** Eastern. ³⁴⁹ **A B** Church, **C** De-
 letes. ³⁵⁰ **A B C** At. ³⁵¹ **A B C** Delete o. t. y. ³⁵² **A B C**
 Did. ³⁵³ **A B** When as they of the Church of Rome, **C**
 When they of Rome. ³⁵⁴ **A** East Church, **B** Eastern
 Church, **C** The East. ³⁵⁵ **A B C** Delete a. d. ³⁵⁶ **A B C**
 Delete d. a. ^{356a} **D** On account of this diversity. ³⁵⁷ **A B**
C Admonished by others. ³⁵⁸ Instead of "That it is—like."
A B That such fashions should not be alike, **C** That such
 customs need not be alike. ³⁵⁹ **A B C** Delete a. o. F. c.
³⁶⁰ **A B C** Delete. ³⁶¹ **A B C** Disagreement about.

not the unity and consonance³⁶² of faith. Like as in 12 Distinct, Gregory, bishop of Rome,³⁶³ signifieth³⁶⁴ that such a³⁶⁵ dissimilitude³⁶⁶ hurteth not³⁶⁷ the³⁶⁸ Church. And in the *History Tripartite*,³⁶⁹ the 9th Book,³⁷⁰ many examples of unlike³⁷¹ rites are gathered.³⁷² And these words are recited:³⁷³ "The mind^{373a} of the Apostles was not to make laws³⁷⁴ of holy days,³⁷⁵ but to preach good conversation and godliness."³⁷⁶

5. OF THE VOWS OF MONASTICAL OR RELIGIOUS PERSONS.

If a man would call to remembrance what was the state of abbeys or monasteries, how many things were done daily in the self monasteries contrary to the canonical laws, he shall the better perceive and understand what is taught with us of the monastical vows.¹ In St. Austin's² time, the abbeys or³ monasteries were free colleges,⁴ or companies, to enter and depart at will.⁵ Afterward,⁶

³⁶² A B C Doth not break off the agreement, D Does not violate the unity. ³⁶³ A B C Besides Pope Gregory in the 12th Distinct. ³⁶⁴ A B Insinuateth, C Intimates. ³⁶⁵ A B C Delete. ³⁶⁶ A B C Diversity. ³⁶⁷ A B C Doth not hurt. ³⁶⁸ A B C The unity of the. ³⁶⁹ A B C Transpose H. and T. ³⁷⁰ A B C Lib. 9. ³⁷¹ A B Different, C Dissimilar. ³⁷² A B C Add "Together." ³⁷³ A B C There rehearsed. ^{373a} D Intention. ³⁷⁴ A B C Give precepts. ³⁷⁵ C Concerning holidays, D Holydays. ³⁷⁶ A B Godliness and a good conversation, B Godliness and a holy life.

¹ A B C What is taught amongst [C¹ D Among] us touching [D Concerning] the vows of monks [D Monastic vows] shall [B C Will] be better understood, if you [B C One] call to mind what was the state of monasteries, and how many things were every day committed in the monasteries, contrary to the canons. ² A B C In Augustine's. ³ A B C Delete t. a. or. ⁴ A B Colleges, B Cloister-fraternities, D They were free fraternities. ⁵ A B C Delete "Or—will." ⁶ A B C Prefix "But," which D Deletes.

when godly conversation⁷ was corrupt,⁸ vows were added everywhere,⁹ even¹⁰ as it were a bond or prison devised¹¹ for restitution of godly conversation or discipline.¹² Many other observances, beside vows, were added by process of time.¹³ And these bonds¹⁴ were cast upon the necks of¹⁵ many before lawful and convenient age,¹⁶ contrary to the canonical laws.¹⁷ Many¹⁸ fell into this kind of living¹⁹ through error, which,²⁰ though they were of sufficient age,²¹ yet they could not²² judge their own^{22a} strength and power;²³ they that²⁴ were so trapped,²⁵ were compelled²⁶ to abide still,²⁷ yea,²⁸ though the canons were so beneficial to them,²⁹ that³⁰ they might have been delivered.³¹ And this happened also more³² in Monasteries of women³³ than of men,³⁴ notwithstanding that³⁵ the weaker sex or kind³⁶ ought more to have been³⁷ spared.

⁷ABC Instead of g. c., read "Discipline." ⁸ABC Corrupted. ⁹A Everywhere vows were laid upon them, BC Vows were everywhere l. u. t. ¹⁰ABC That. ¹¹A By a new devised prison, BC In a newly devised prison. ¹²ABC The discipline might be restored again, D Transposes this clause before "As it were." ¹³A Over and besides vows, by little and little many other observances were added, BC O. a. b. v. many other observances by little and little w. a. ¹⁴ABC Bands and snares, D Reverts to Tav. ¹⁵ABC Delete t. n. o., D "Were laid upon many." ¹⁶ABC They came to ripe years. ¹⁷ABC Canons. ¹⁸ABC Transfer "Through error." ¹⁹ABC Life. ²⁰A BC Who. ²¹A Wanted no years, BC Wanted not [D Did not lack] years. ²²ABC Wanted discretion to, ^{22a}A B;C Delete. ²³ABC Ability. ²⁴AB Which, C Who. ²⁵ABC Were once got within these, D Who thus had got into these, AB Snares, C Nets. ²⁶ABC Constrained. ²⁷ABC Delete, and add "In them." ²⁸ABC Delete, D Even. ²⁹ABC By the benefit of the Canon. ³⁰ABC Delete. ³¹ABC Some might be set at liberty. ³²ABC And that fell out rather, D This occurred. ³³A Nunneries, BC Monasteries [D Convents] of nuns. ³⁴A In the colleges of monks. BC Of monks. ³⁵AB Because, C Although. ³⁶ABC Delete o. k. ³⁷AB Was more to be.

This rigor and straitness³⁸ displeased³⁹ many good men before this time,⁴⁰ which⁴¹ saw maids⁴² and young men to be⁴³ thrust down⁴⁴ into monasteries^{44a} for a⁴⁵ living. They⁴⁶ saw how unhappily that purpose did prosper,⁴⁷ what slanders⁴⁸ it brought forth,⁴⁹ what⁵⁰ snares it did cast⁵¹ upon consciences.⁵² They were sorry⁵³ that the authority of the law canon⁵⁴ was utterly⁵⁵ neglected and despised⁵⁶ in a thing most perilous.⁵⁷ To these⁵⁸ evils was⁵⁹ added such a persuasion of⁶⁰ vows, wherewith, yea the monks and religious men themselves (as is well known) have been in time past discontent.⁶¹ If any⁶² were anything more wise⁶³ or of better wit and judgment⁶⁴ than other,⁶⁵ they taught (I say)⁶⁶ vows to be⁶⁷ equal with⁶⁸ baptism, and that they, by that kind of living,⁶⁹ deserved⁷⁰ remission of sins and righteousness⁷¹ before God. Yea, they added⁷² that the Monkish⁷³ life not only deserved⁷⁴ righteousness before God,

³⁸ABC Severity, D Deletes a. s. ³⁹AB Misliked. ⁴⁰A BC Heretofore. ⁴¹ABC When they. ⁴²ABC Prefix "Young." ⁴³ABC Delete. ⁴⁴AB Up, C Deletes. ^{44a}D Convents. ⁴⁵ABC There to get their. ⁴⁶AB And. ⁴⁷ABC And saw what an unhappy success [C Issue] this counsel had. ⁴⁸ABC Offences. ⁴⁹ABC Brought forth. ⁵⁰ABC Prefix "And." ⁵¹ABC Laid. ⁵²AB Prefix "Men's," D "The." ⁵³ABC Grieved. ⁵⁴Instead of l. c., ABC Read "Canons." ⁵⁵ABC Wholly. ⁵⁶ABC Contemned. ⁵⁷ABC Dangerous. ⁵⁸ABC All these. ⁵⁹ABC There was. ⁶⁰C Concerning. ⁶¹ABC As it is well known, did in former times mislike [C Displease, D Displease those of] the monks themselves. ⁶²ABC Add "Of them," D Who were. ⁶³AB Somewhat stouter, C Somewhat wiser. ⁶⁴ABC Delete "Or—judgment." ⁶⁵ABC The rest. ⁶⁶AB Forsooth, C Deletes. ⁶⁷ABC That vows were. ⁶⁸ABC To. ⁶⁹ABC Touching single life, they taught that it, C They taught that, by this kind of life, they. ⁷⁰ABC Merited. ⁷¹ABC Justification. ⁷²AB Instead of t. a., read "Farther." ⁷³ABC Monk's. ⁷⁴ABC Did not only merit.

but also a more and a greater thing,⁷⁵ because it kept⁷⁶ not only the precepts,⁷⁷ but also the counsels of^{77a} the Gospel. Thus they made men believe⁷⁸ that the profession of such religion⁷⁹ was far⁸⁰ better than baptism, and that the monkish⁸¹ life was more meritorious⁸² than the life of rulers,⁸³ yea, than the life of⁸⁴ pastors and of⁸⁵ such like, which⁸⁶ served⁸⁷ their vocation and⁸⁸ calling in the commandment of God, without feigned and cloaked religions.⁸⁹ None of these things can be denied, for they be apparent in their own books:⁹⁰ What was after done⁹¹ in monasteries?⁹² In old time,^{92a} they⁹³ were schools of Holy Scripture⁹⁴ and of⁹⁵ other disciplines⁹⁶ which are⁹⁷ profitable to the Church, and from⁹⁸ thence were taken⁹⁹ pastors and bishops. Now it is another thing.¹⁰⁰ It needeth not¹⁰¹ to rehearse things known.¹⁰² In old time^{102a} they came together¹⁰³ to learn. Now¹⁰⁴

⁷⁵ **ABC** Instead of "Also—thing," read "More than that." ⁷⁶ **ABC** Observed. ⁷⁷ **ABC** Commandments. ^{77a} **A** In. ⁷⁸ **ABC** And thus they taught. ⁷⁹ **AB** **C** Monk's profession, **D** Monastic vow. ⁸⁰ **ABC** Delete, **D** Restores. ⁸¹ **ABC** Monk's. ⁸² **ABC** Did merit more, **D** Reverts to Tav. ⁸³ **ABC** Magistrates. ⁸⁴ **ABC** Delete "Yea—of." ⁸⁵ **ABC** Delete. ⁸⁶ **C** Who, **ABC** Transfer hither, and read **AB** "In the obedience of [**C** In obedience to] God's commandment," **D** "In accordance with God's commands." ⁸⁷ **ABC** Followed. ⁸⁸ **ABC** Delete v. a. ⁸⁹ **ABC** Without any such religion [**C** Religions, **D** Services] of man's making. ⁹⁰ Instead of "For—books," **ABC** read: "They are to be seen [**D** Found] in their [**D** Own] writings." ⁹¹ **AB** "Fell out afterward," **C** Occurred. ⁹² **ABC** Prefix "The." ^{92a} **D** Formerly. ⁹³ **AB** There. ⁹⁴ **ABC** For the study of, **AB** Divinity, **C** Sacred Letters. ⁹⁵ **ABC** Delete. ⁹⁶ **AB** Arts, **C** Branches of knowledge. ⁹⁷ **ABC** Were, **D** Deletes "which were." ⁹⁸ **ABC** Delete. ⁹⁹ **ABC** Transpose "taken," and **D** "were taken," to after "Bishops." ¹⁰⁰ **ABC** But now the case is altered. ¹⁰¹ **ABC** It is needless. ¹⁰² **AB** Their vows, **C** What is notorious. ^{102a} **D** Formerly. ¹⁰³ **ABC** Add: "Into such places." ¹⁰⁴ **ABC** Prefix "But."

they feign that it is a kind of living,¹⁰⁵ ordained to deserve forgiveness¹⁰⁶ of sins and justification, yea, they preach¹⁰⁷ that¹⁰⁸ it is a state of perfection, and they¹⁰⁹ prefer it far above¹¹⁰ all other kinds of living,¹¹¹ ordained of God.¹¹² We have rehearsed¹¹³ these things, laying on odiously nothing¹¹⁴ more than truth, to the intent¹¹⁵ that the doctrine of our men¹¹⁶ might be the better understood,¹¹⁷ concerning this matter.

First, of¹¹⁸ those that¹¹⁹ contract¹²⁰ matrimony,¹²¹ thus they^{121a} teach with¹²² us that it is lawful to all¹²³ men¹²⁴ which¹²⁵ are¹²⁶ not mete¹²⁷ to live unmarried,¹²⁸ to contract matrimony; for¹²⁹ vows cannot take away^{129a} the ordinance and commandment of God.¹³⁰ But this¹³¹ is¹³² the commandment of God, that every man have his wife, for the avoid-

¹⁰⁵ **A B C** Life. ¹⁰⁶ **A B C** Taken up [**D** Instituted] to merit remission; **A B C** follow Ed. 2; "Grace" is reading of Ed. 1; so **D**. ¹⁰⁷ **A B C** Say. ¹⁰⁸ **A B C** Delete. ¹⁰⁹ **A B C** Delete. ¹¹⁰ **A B C** Delete f. a., **D** Place it far above. ¹¹¹ **A B** Kind of lives, **C** Kinds of life, **C**¹ adds The kinds. ¹¹² **A B C** That God [Has] ordained. ¹¹³ **A B C** Therefore [**D** Deletes "Therefore,"] mentioned. ¹¹⁴ **A B** Amplifying nothing odiously, **C** Not to excite odium—exaggerating nothing, **D** Not, out of spite, exaggerating anything." ¹¹⁵ **A B C** Delete "More—intent." ¹¹⁶ **C** Churches, **A B C** Transpose hither the final clause, c. t. m. ¹¹⁷ **A B C** Delete t. b., and read "understood," **D** reverts to Tav. ¹¹⁸ **A B** Touching, **C** Concerning. ¹¹⁹ **A B C** Such as. ¹²⁰ **A B** Join in. ¹²¹ **A B C** Marriage. ^{121a} **D** Transposes. ¹²² **C** Among. ¹²³ **A B C** For any. ¹²⁴ **A B C** Delete and transpose final clause, reading "To marry." ¹²⁵ **A B C** That ¹²⁶ **A** Is. ¹²⁷ **A B** Fit for, **C** Adapted for. ¹²⁸ **A B C** A single life, **D** Celibacy. ¹²⁹ **A B C** Forasmuch as, **D** reverts to Tav. ^{129a} **D** Do away with. ¹³⁰ **A B** God's ordinance and commandments, **C** God's commandment, **D** God's ordinance and command. ¹³¹ **A B C** Delete "But this," **D** Restores "But," reading "But the command of God is." ¹³² **A B C** Transpose to after "Is."

ance of fornication.¹³³ Not¹³⁴ the commandment^{134a} only, but also the creation and ordinance of God, compelleth them to marry,¹³⁵ which,¹³⁶ without the singular¹³⁷ work of God, be¹³⁸ not excepted,¹³⁹ according to the text:¹⁴⁰ "It is not good to a¹⁴¹ man to be alone."¹⁴² Therefore, they¹⁴³ do not commit any sin,¹⁴⁴ which obey¹⁴⁵ this commandment and ordinance of God.

What can be objected¹⁴⁶ against these things? Let men¹⁴⁷ extol¹⁴⁸ the obligation and¹⁴⁹ bond of the vow as much as they list,¹⁵⁰ yet they shall not¹⁵¹ bring to pass that the vow may¹⁵² take away^{152a} the commandment of God.¹⁵³ The very¹⁵⁴ Canon laws¹⁵⁵ teach that¹⁵⁶ the authority and¹⁵⁷ right of the superior is excepted in every vow. Wherefore much less¹⁵⁸ these vows¹⁵⁹ be anything worth; since they be against the commandment of God. Also¹⁶⁰ if¹⁶¹ the bond¹⁶² of vow¹⁶³ should¹⁶⁴ (as they say) have¹⁶⁵

¹³³ **A B C** "To avoid fornication, let every man have his [C own] wife," **B C** Add 1 Cor. vii. 2. ¹³⁴ **A B C** Prefix "And," and transfer "only." ^{134a} **D** Command. ¹³⁵ **A B C** Such unto marriage. ¹³⁶ **A B C** As. ¹³⁷ **A B C** Special. ¹³⁸ **A B C** Are. ¹³⁹ **A B C** Exempted. ¹⁴⁰ **A B C** That saying. ¹⁴¹ **A B C** For, **D** That the man should. ¹⁴² **B C** Add Gen. ii. 18. ¹⁴³ **A B C** Transpose with "Therefore." ¹⁴⁴ **A B C** Transpose to after "God," and read, "Do not offend [C sin.]" ¹⁴⁵ **A B C** That are obedient to. ¹⁴⁶ **A B C** Said. ¹⁴⁷ **A B C** A man. ¹⁴⁸ **A B** Amplify, **C** Exaggerate, **D** Exalt. ¹⁴⁹ **A B C** Delete t. o. ¹⁵⁰ **A B C** He will. ¹⁵¹ **A B C** Can he never. ¹⁵² **A B C** Shall. ^{152a} **D** Do away with. ¹⁵³ **A B C** God's commandment, **D** The command of God. ¹⁵⁴ **A B C** Delete. ¹⁵⁵ **A B C** Canons. ¹⁵⁶ **A B C** Transfer "In every vow." ¹⁵⁷ **A B C** Delete a. a. ¹⁵⁸ **A B C** Much less therefore can. ¹⁵⁹ **A B C** Read, "which are contrary to God's commandment [D "command"] be of force." ¹⁶⁰ **A B C** Delete. ¹⁶¹ **A B C** If so be that, **D** If the. ¹⁶² **C** Obligation. ¹⁶³ **A B C** Vows. ¹⁶⁴ **A B** Had, **C** Has, **D** Reads after "vows," "From no cause whatever might be changed." ¹⁶⁵ **A B C** Delete "As—have."

no causes¹⁶⁶ wherefore¹⁶⁷ it might be changed,¹⁶⁸ the bishops of Rome¹⁶⁹ would not have dispensed therewith; for it is not¹⁷⁰ lawful for man^{170a} to disannul^{170b} a¹⁷¹ bond,^{171a} which is altogether of¹⁷² the law of God. But it is so that¹⁷³ the bishops of Rome¹⁷⁵ have prudently judged¹⁷⁶ an equity and a favorable interpretation to be had in this obligation and bond,¹⁷⁷ and,¹⁷⁸ therefore, we read that they¹⁷⁹ have dispensed many times¹⁸⁰ with vows. The history of the king of Aragon, which was daweigned and called¹⁸¹ from the monastery, is known well¹⁸² enough,¹⁸³ and examples of our time be apparent and open.¹⁸⁴

Moreover, wherefore¹⁸⁵ do our adversaries amplify and extol¹⁸⁶ the bond or the effect¹⁸⁷ of the vow, and make so much business about it,¹⁸⁸ when¹⁸⁹

¹⁶⁶ **A B C** Cause, **C**¹ Restores "causes." ¹⁶⁷ **A B C** Why.
¹⁶⁸ **A B C** Add "Then," and transfer "would not, **A B** reading "could not," and **C** "should not," **D** Deletes. ¹⁶⁹ **A B** The Roman Bishops, **C** The Roman Pontiffs, **D** After "Pontiff," "Would have."
¹⁷⁰ **A B** Indeed it is not, **C** Neither is it, **D** as in Tav. ^{170a} **D** "A man." ^{170b} **D** "Annul." ¹⁷¹ **A B C** That. ^{171a} **D** Obligation. ¹⁷² **A B C** Doth simply belong to, **D** exists directly of Divine right.
¹⁷³ **A B C** Delete "It—that." ¹⁷⁵ **A B** Roman bishops, **C** Roman pontiffs. ¹⁷⁶ **A B** Judged very wisely, **C** J. v., [**D** Deletes "very" prudently. ¹⁷⁷ Instead of "An—bond," **A B** read "That in this bond there must an equity be used," **C** T. i. t. obligation, t. m. equity b. u., **D** Equity must be observed. ¹⁷⁸ **A B C** Delete "And." ¹⁷⁹ **A B** They are often read to. **C** They often, as we read.
¹⁸⁰ **A B C** Substitute for m. t., "Often," as in 179. ¹⁸¹ **A B C** Instead of "Which—called," read "Being called back again." ¹⁸² **A B C** Transpose k. and w. ¹⁸³ **A B C** Delete.
¹⁸⁴ **A B** There be many examples of our time. **C** There are [**D** Also] examples in our own times. ¹⁸⁵ **A B C** Secondly, why. ¹⁸⁶ **A B C** Instead of a. a. e., read "Exaggerate."
¹⁸⁷ Instead of b. o. e., **C** reads "Obligation." ¹⁸⁸ **A B C** Delete "And—it." ¹⁸⁹ **A B** When as.

in the mean season¹⁹⁰ of the self¹⁹¹ nature of the¹⁹² vow, they spake not one word, how it¹⁹³ ought to be in a thing possible, and how it¹⁹⁴ ought to be willingly,¹⁹⁵ freely¹⁹⁶ and, with¹⁹⁷ deliberation, conceived.¹⁹⁸ But¹⁹⁹ how²⁰⁰ perpetual chastity is in the power of man,²⁰¹ it is not unknown. And how few²⁰² be²⁰³ there which do freely and deliberately vow! ²⁰⁴ Maidens²⁰⁵ and young men,²⁰⁶ before they can²⁰⁷ judge, be²⁰⁸ persuaded and enticed²⁰⁹ to vow,²¹⁰ yea and²¹¹ sometimes also they be²¹² constrained.

Wherefore it is not equally done,²¹⁴ to dispute so straitly²¹⁵ of the bond²¹⁶ when²¹⁷ all men will²¹⁸ grant²¹⁹ that thing to be²²⁰ against the nature of a vow, which²²¹ is not freely,²²² but suddenly and rashly taken.²²³ Many canon laws²²⁴ do²²⁵ admit²²⁶

¹⁹⁰ ABC Time. All transfer "They—word" hither, reading "Speak," and "A word." ¹⁹¹ ABC Very. ¹⁹² ABC A. ¹⁹³ A Instead of h. i., read "Which," C "That it." ¹⁹⁴ Instead of h. i., AB read "Which," ¹⁹⁵ ABC Instead of w. f., read "Voluntary." ¹⁹⁶ ABC And taken of a man's [D One's] own accord. ¹⁹⁷ A Adds "Advice or." ¹⁹⁸ ABC Delete. ¹⁹⁹ ABC Transfer from close of sentence i. i. n. u. ²⁰⁰ BC How far. ²⁰¹ ABC A man D Reverts to Tav. ²⁰² A Many. BC Many an one, ABC Add "Amongst [D Among] them." ²⁰³ ABC Is. ²⁰⁴ ABC That doth vow [D Has vowed] of his own accord, and A B With advice, C Well advised. ²⁰⁵ A Wenches. ²⁰⁶ A Maids, BC "Youths," instead of y. m. ²⁰⁷ ABC Know how to. ²⁰⁸ ABC Are. ²⁰⁹ ABC Delete a. e. ²¹⁰ ABC Transfer to close of sentence, D Reads "To take vows." ²¹¹ ABC Delete. ²¹² ABC Delete t. b. ²¹³ ABC Compelled. ²¹⁴ Instead of e. d., ABC read "Meet." ²¹⁵ ABC Rigorously. ²¹⁶ C Obligation. ²¹⁷ ABC Seeing that. ²¹⁸ A BC Delete. ²¹⁹ ABC Confess. ²²⁰ A That is, BC It is. ²²¹ C That it. ²²² ABC Done of a man's [D One's] own accord. ²²³ Instead of "But—taken," AB read "Nor advisedly," C "But unadvisedly." ²²⁴ ABC The Canon for the most part. ²²⁵ C Deletes. ²²⁶ ABC Disannul, D Annul.

vows made²²⁷ before the age of xv. years; ²²⁸ for ²²⁹ before²³⁰ that age, there appeareth²³¹ not to be²³² so much judgment in a person²³³ to determine²³⁴ upon²³⁵ a perpetual life. Another canon granting yet²³⁶ more liberty²³⁷ to the weakness of man,²³⁸ addeth²³⁹ more years,^{239a} inhibiting²⁴⁰ a vow to be made before the age of xviii. years.²⁴¹ But whether²⁴² of them²⁴³ soever²⁴⁴ we²⁴⁵ follow,²⁴⁶ certes²⁴⁷ the most²⁴⁸ part hath²⁴⁹ a very lawful and just²⁵⁰ excuse, why they should forsake²⁵¹ their²⁵² monasteries, because²⁵³ they²⁵⁴ vowed before those ages.²⁵⁵

Finally,²⁵⁶ yea²⁵⁷ although²⁵⁸ the violation and²⁵⁹ breaking of the²⁶⁰ vow could²⁶¹ be reprov'd²⁶²; yet it shall not forthwith follow²⁶³ that the marriages of such persons, as have, against their vow, married,²⁶⁴ ought²⁶⁵ to be dissolved and broken.²⁶⁶

²²⁷ **ABC** Which are made. ²²⁸ **AB** Before one be fifteen years of age, **C** Before fifteen years of age. ²²⁹ **A** **BC** Because that. ²³⁰ **ABC** Add "One come [D comes] to." ²³¹ **A** He seemeth, **BC** There seemeth, **D** There does not seem. ²³² **A** Have. ²³³ **ABC** Delete i. a. p. ²³⁴ **A** As to determine, **BC** That determination be made. ²³⁵ **AB** Of, **C** Concerning. ²³⁶ **ABC** Permitting, **D** Making a greater concession to. ²³⁷ **ABC** Delete. ²³⁸ **ABC** Men. ²³⁹ **ABC** Doth add. ^{239a} **ABC** Some years more. ²⁴⁰ **A** **BC** For it forbiddeth. ²⁴¹ **ABC** One be [D Is] eighteen years of age. ²⁴² **C** Which. ²⁴³ **ABC** These. ²⁴⁴ **ABC** Delete. ²⁴⁵ **ABC** Shall we. ²⁴⁶ **ABC** "?" ²⁴⁷ **A** **BC** Delete. ²⁴⁸ **ABC** Greatest. ²⁴⁹ **C** Have. ²⁵⁰ Instead of "A—just," **ABC** read "This," **D** A valid. ²⁵¹ **A** **B** Why they forsake, **C** For forsaking, **D** Leaving. ²⁵² **BC** Delete. ²⁵³ **A** That for the most part, **B** That. ²⁵⁴ **B** **C** Most of them. ²⁵⁵ **ABC** They came to this age. ²⁵⁶ **ABC** Last of all. ²⁵⁷ **AB** Delete, **C** Even. ²⁵⁸ **C** Though. ²⁵⁹ **ABC** Delete, v. a. ²⁶⁰ **ABC** "A." ²⁶¹ **A** **B** May, **C** Were to. ²⁶² **ABC** Reprehended. ²⁶³ **AB** Followeth not, **C** seems not to directly follow. ²⁶⁴ **ABC** Delete "As—married." ²⁶⁵ **ABC** Are. ²⁶⁶ **ABC** Delete a. b.

For Saint ²⁶⁷ Augustine ²⁶⁸ denieth ²⁶⁹ that they ought to be broken. ²⁷⁰ 17. 9. 1. Capitulo. *Nuntiatum*. Whose ²⁷¹ authority is not light, ²⁷² although other men ²⁷³ afterward thought ²⁷⁴ other ways. ²⁷⁵ But though ²⁷⁶ God's commandment of marriage ²⁷⁷ may be thought to deliver many ²⁷⁸ from their ²⁷⁹ vows; yet our men ²⁸⁰ bring also ²⁸¹ another reason concerning vows, that they be frustrate ²⁸² and vain. ²⁸³ For every honoring ²⁸⁴ of God, ordained and chosen ²⁸⁵ of men without the commandment ^{285 a} of God to deserve ²⁸⁶ remission of sin ²⁸⁷ and justification, is wicked; as Christ saith: "They honor me in vain ²⁸⁸ with commandments of men." And ^{288 a} Paul teacheth everywhere ²⁸⁹ that righteousness is not to be sought of the ²⁹⁰ observations ²⁹¹ and honors, ²⁹² devised ²⁹³ by men, but that it cometh by faith to them ²⁹⁴ that ^{294 a} believe that they ²⁹⁵ have

²⁶⁷ **ABC** Delete. ²⁶⁸ **ABC** Transfer close of sentence, reading "In his 27th quest., 1st chapt. *Of Mariages*." ²⁶⁹ **ABC** Doth deny. ²⁷⁰ **ABC** Dissolved. ²⁷¹ **ABC** And his. ²⁷² **ABC** Not lightly to be esteemed, **D** Not to be esteemed lightly. ²⁷³ **ABC** Others. ²⁷⁴ **ABC** Have thought. ²⁷⁵ **ABC** Otherwise. ²⁷⁶ **ABC** And although. ²⁷⁷ **ABC** The commandment [**D** command] of God touching wedlock. ²⁷⁸ **ABC** Doth [**D** seems to] free most men. ²⁷⁹ **ABC** Delete. ²⁸⁰ Teachers. ²⁸¹ **ABC** Do also bring. ²⁸² **C** To show that they are void. ²⁸³ **ABC** Delete. ²⁸⁴ **ABC** Because that [**D** Deletes "that"] all the worship. ²⁸⁵ Instead of o. a. c., **ABC** read "Instituted." ^{285 a} **D** Command. ²⁸⁶ **ABC** And chosen to merit. ²⁸⁷ **ABC** Sins, **ABC** here follow Ed. 2, "Grace" is reading of Ed. 1., **C**² Grace and Justification. **D** "Justification and grace." ²⁸⁸ **AB** Do in vain worship me, **C** follows—*A. V.*, **BC** add Matt. xv. 9. ^{288 a} **D** "St. Paul." ²⁸⁹ **ABC** Doth everywhere teach. ²⁹⁰ **A** Out of our, **BC** Of our own. ²⁹¹ **BC** Observances. ²⁹² **A** Those worships, **B** worships, **C** services. ²⁹³ **ABC** Prefix "which are." ²⁹⁴ **ABC** Those. ^{294 a} **D** Who. ²⁹⁵ In the rest of the sentence, Eds. 1 and 2 vary, **Tav.** and **AB** following Ed. 2, and **C** Ed. 1. Ed. 2, reads *Se habere Deum placatum et propitium propter Christum, non propter ulla nostra merita*. For reading of **C**, See Note 296.

God pacified and merciful through²⁹⁶ Christ, and²⁹⁷ not for any our merits.²⁹⁸ But clear it is²⁹⁹ that monks³⁰⁰ and friars³⁰¹ have taught³⁰² that these feigned and made³⁰³ religions deserve remission of sins and justification, and that they make amends for sins.³⁰⁴ I pray you³⁰⁵ what thing³⁰⁶ else is this, but³⁰⁷ to detract and pluck away³⁰⁸ from the glory of Christ, and to darken,³⁰⁹ yea³¹⁰ and to³¹¹ deny the righteousness of faith? Ergo,³¹² it followeth of necessity³¹³ that these accustomed and usual vows³¹⁴ be³¹⁵ wicked honorings of God.³¹⁶ Wherefore they be vain and of none effect.³¹⁷ For that vow which is wicked and³¹⁸ against the commandment³¹⁹ of God, is nothing worth³²⁰; for no vow ought to be a bond of wickedness, as the canon itself saith.³²¹ Paul saith: "Ye be avoided from Christ; ye be fallen from grace, which be justified in the Law"³²² *

²⁹⁶ **A B** Reconciled to them for, **C** "Are received into favor by God, for Christ's sake." ²⁹⁷ **A B** Delete. ²⁹⁸ **A** Any of their merits, **B** Any merits of their own. ²⁹⁹ **A B C** It is evident. ³⁰⁰ **A B C** The monks. ³⁰¹ **A B C** Delete a. f. ³⁰² **A B C** Did teach, **D** reverts to Tav. ³⁰³ **A** Made or counterfeited, **B** Counterfeited, **D** Services devised by men. ³⁰⁴ **A B** Following Ed. 2, "Do deserve remission of sins and justification, and that they do satisfy for sins," **C** following Ed. 1, Satisfy for sins, and merit grace and justification. ³⁰⁵ **A B C** Delete. ³⁰⁶ **A B C** Delete. ³⁰⁷ **A B C** Than. ³⁰⁸ **A B C** Delete a. p. a. ³⁰⁹ **A B C** Obscure. ³¹⁰ **A B C** Delete. ³¹¹ **A B C** Delete. ³¹² **A B C** Wherefore. ³¹³ **A B C** Delete o. n. ³¹⁴ **A B** Vows thus used, **C** Common vows. ³¹⁵ **A B C** Were. ³¹⁶ **A B** Worships, **C** services. ³¹⁷ **A B** And therefore they be of no value, **C** And are therefore void. ³¹⁸ **A B C** A wicked vow, [D A vow that is wicked] and that [D Deletes "That"] which is made. ³¹⁹ **C** Commandments. ³²⁰ **A B D** Of no force, **C** One of no force.

³²¹ **A B** Neither ought a vow to be a bond of iniquities, as the canon saith, **C** Neither, as the canon saith, ought, etc. ³²² **A B** "Ye are made void of Christ which seek to be justified by the law; ye are fallen from grace," **C** follows A. V, **B C** Add Gal. v. 4. What follows between * and

(that is to wit) they that think to deserve remission of sins with their own works, and to please God, for their own fulfilling of the law, and which do not feel that for Christ they freely take by faith remission of sins, given them by the mercy of God, and that for Christ they please God. These lose Christ; for the trust due to Christ and to the promise of God, they remove away and apply to works. Also they plead against the wrath of God, not Christ, the mercy-stock, but their own works, so that the honor due to Christ they apply to their works. But it is clear that monks and religious persons teach this (I mean) that they deserve remission of sins with their observations, and that they have a God merciful to them for this cause. Wherefore they teach men to trust in their works, and not in the propitiation and mercifulness of Christ. This trust is ungodly, wicked and contrary to the Gospel, and, in the judgment of God, it shall be found void; for our works may not be pleaded against the wrath and the judgment of God. The wrath of God is mitigated and suaged

the ¶ "It is no light slander," in Taverner, and **A B** is from Ed. 2 (which the Variata afterwards adopted). **C** from Ed. 1 continues: "They therefore who wish to be justified by vows, are made void of Christ and fall from grace. For they also who attribute justification to their vows, attribute to their own works what properly belongs to the glory of Christ. Nor truly [**D** deletes "Truly"] can it be denied, that the monks [**D** Have] taught that they are justified by their vows and observances, and merit the remission of sins; nay, they [**D** Have] invented yet greater absurdities, and said they could transfer [**D** "Lend"] their good works to others. If any man wished to expand these things, so as to excite odium, how many things might he rehearse whereof the monks themselves are now ashamed. Moreover, they would persuade [**D** "Have persuaded"] men that these invented religious orders [**D** Self-devised services] are a state of Christian perfection. Or [**D** deletes "Or"]

only when we conceive and take by faith the free mercy promised through Christ. Therefore they lose Christ which put their trust, not in Christ, but in their own works. Furthermore, the monks, friars and religious men did teach their kind of living to be a state of perfection, because they kept not alonely the precepts, but also the counsels. This error is most repugnant to the Gospel, because they have feigned themselves so to have fulfilled the commandments, that they do more also than they be bounden to. And out of this hath sprung an horrible error in that they feigned themselves to have merits of supererogation, that is to say, more than they were bounden to have. These merits they have applied for other, to be satisfactions for other men's sins. These things, if any man were disposed odiously to handle, how many things might he rehearse of which even the religious persons themselves be now ashamed.

It is no light slander³²³ in the Church to purpose and set forth to³²⁴ the people any honoring of God,³²⁵ devised by men without the commandment of God, and to teach that such an honor³²⁶ doth justify men and make them righteous.³²⁷ For³²⁸ the righteousness of faith in Christ,³²⁹ which chiefly ought³³⁰ to be taught in the Church, is thus³³¹ obscured and darkened,³³² while³³³ these wonderful and angelical religions,³³⁴ as this feigned pov-

is this not ascribing justification to works?" ³²³ A B C Offence. ³²⁴ A B C To propound unto. ³²⁵ A B A certain service, C A certain worship. ³²⁶ A B Worship, C Service. ³²⁷ A B C Delete a. m. t. r. ³²⁸ A B C Because that, D reverts to Tav. ³²⁹ C Deletes i. C.; the clause belongs to Ed. 2. ³³⁰ A B C Ought especially. ³³¹ A B C Delete. ³³² A B C Delete a. d. ³³³ A When as, B C When. ³³⁴ A B C Those marvellous religions [D This marvellous worship] of angels.

erty, this cloaked humility,³³⁵ this hypocritical chastity³³⁶ be³³⁷ cast before the eyes of men.³³⁸ Furthermore³³⁹ the precepts³⁴⁰ of God and the true honor³⁴¹ of God be³⁴² darkened,³⁴³ obscured and defaced,³⁴⁴ when³⁴⁵ men do³⁴⁶ hear that only monks, friars, canons and nuns be in the³⁴⁷ state of perfection.

For the very perfection of a Christian man is another thing.³⁴⁸ It is³⁴⁹ earnestly to dread God,³⁵⁰ and again to conceive faith,³⁵¹ and to trust that we have God^{351a} pacified³⁵² and contented³⁵³ for Christ's sake, to ask of God and surely to look for help³⁵⁴ in all things that we have to do³⁵⁵ according to our calling. And in the mean season to do good works outwardly,³⁵⁶ to serve³⁵⁷ our vocation. In these things is the³⁵⁸ true perfection and true³⁵⁹ honor³⁶⁰ of God,³⁶¹ and not in the unmarried³⁶² life, or in begging,³⁶³ or in vile and filthy³⁶⁴ clothes.³⁶⁵

Also the people³⁶⁶ conceive many noxious and

³³⁵ From "As," **ABC** "The pretence of poverty and humility." ³³⁶ **AB** And of single life, **C** And of celibacy. ³³⁷ **ABC** Are. ³³⁸ **ABC** Men's eyes. ³³⁹ **AB** **C** Moreover. ³⁴⁰ **ABC** Commandments. ³⁴¹ **ABC** Worship. ³⁴² **ABC** Are. ³⁴³ **ABC** Delete. ³⁴⁴ **ABC** Delete. ³⁴⁵ **A** Whenas. ³⁴⁶ **BC** Delete. ³⁴⁷ **ABC** That [**D** The] monks alone are in that [**D** The]. ³⁴⁸ **ABC** Because that [**D** For] Christian perfection is this. ³⁴⁹ **ABC** Delete i. i. ³⁵⁰ **ABC** Fear God sincerely. ³⁵¹ **ABC** Great faith. ^{351a} **ABC** Assuredly that God is, **D** Assuredly that, for Christ's sake, we have a reconciled God. ³⁵² **ABC** Add "Toward us." ³⁵³ **ABC** Delete a. c. ³⁵⁴ **ABC** **C** To ask and certainly to look for help from God. ³⁵⁵ **ABC** Our affairs. ³⁵⁶ **ABC** And outwardly to do good works diligently, **D** To do diligently good works. ³⁵⁷ **AB** And to tend upon, **C** To attend to. ³⁵⁸ **ABC** Instead of "Is the," read "Doth," **D** Restores "The" and deletes "Doth." ³⁵⁹ **ABC** The true. ³⁶⁰ **ABC** Worship. ³⁶¹ **ABC** Add "Consist." ³⁶² **ABC** It doth not consist in singleness of life [**D** Celibacy]. ³⁶³ **ABC** Beggary. ³⁶⁴ **ABC** Delete a. f. ³⁶⁵ **ABC** Apparel. ³⁶⁶ **AB** The people also doth, **C** [**D** But] The people doth also [**D** Deletes "Also"].

perilous³⁶⁷ opinions of those false praisings³⁶⁸ of the^{368a} Monkish³⁶⁹ life. They heare chastity³⁷⁰ (for so these religious persons call it)³⁷¹ praised without³⁷² measure; therefore the people do lead their life in marriage with offence and grief of conscience.³⁷³ They hear that only beggars³⁷⁴ be perfect; therefore³⁷⁵ they keep possessions³⁷⁶ and occupy the world³⁷⁷ with an inward remorse of conscience. They hear that it is a counsel of the Gospel³⁷⁸ not to avenge,³⁷⁹ therefore private persons,³⁸⁰ hearing this,³⁸¹ be³⁸² not afraid to avenge,³⁸³ for they hear that it is but³⁸⁴ a counsel, and³⁸⁵ not a commandment. Other there be which judge³⁸⁶ that all rule³⁸⁷ and civil offices be unmeet for³⁸⁸ Christian men,³⁸⁹ and as though they could not stand with good Christianity.³⁹⁰ There be³⁹¹ read examples of men which, forsaking marriage³⁹² and

³⁶⁷ Instead of n. a. p.. **ABC** read "Pernicious." ³⁶⁸ **ABC** Commendations. ^{368a} **D** Deletes. ³⁶⁹ **AB** Monastical, **C** Monastic. ³⁷⁰ **AB** That single life is, **C** simply "Celibacy." ³⁷¹ **ABC** Delete parenthesis. ³⁷² **ABC** Above. ³⁷³ **AB** They live in marriage with offence of conscience, **C** With off. of consc. they live in mar. **D** Adopts order of **AB**, instead of last clause reading: "With a troubled conscience." ³⁷⁴ **ABC** Transpose b. and o., **C** "Mendicants only are," **D** "Beggars only are." ³⁷⁵ **C** Transfers hither last clause, reading as also do **AB**: "With offence of conscience," **D** "With a troubled conscience." ³⁷⁶ **AB** Prefix "Their." ³⁷⁷ **ABC** Buy and sell. ³⁷⁸ **ABC** The Gospel [**AB** Only] giveth counsel, **D** Almost *ut supra*: "That it is merely a counsel of the Gospel." ³⁷⁹ **A** Revenge, **BC** Take revenge. ³⁸⁰ **AB** Some that lead a private life, **C** Some in private life, **D** Some are not afraid to avenge themselves in private life. ³⁸¹ **ABC** Delete. ³⁸² **ABC** Are. ³⁸³ **A** Revenge themselves, **BC** Avenge themselves. ³⁸⁴ **ABC** Delete. ³⁸⁵ **ABC** Delete. ³⁸⁶ **ABC** Others do think. ³⁸⁷ **ABC** Magistracy. ³⁸⁸ **ABC** Are unworthy. ³⁸⁹ **ABC** A Christian man, **C** **D** Christian men. ³⁹⁰ **ABC** Delete all after "And." ³⁹¹ **ABC** We. ³⁹² **ABC** Who leaving wedlock.

forsaking³⁹³ the administration and rule³⁹⁴ of the commonwealth, have hid themselves in abbeys or³⁹⁵ monasteries, and³⁹⁶ this,³⁹⁷ called³⁹⁸ they, to flee³⁹⁹ out of the world, and to seek⁴⁰⁰ a kind of living⁴⁰¹ that should more please⁴⁰² God. Neither did they see that God ought⁴⁰³ to be served in those precepts⁴⁰⁴ which He himself did give and teach,⁴⁰⁵ and⁴⁰⁶ not in commandments⁴⁰⁷ devised⁴⁰⁸ by men. It⁴⁰⁹ is a good and a⁴¹⁰ perfect kind of living,⁴¹¹ which hath the precept⁴¹² of God for it.⁴¹³ It is necessary to admonish and warn⁴¹⁴ men of these things. And before this time⁴¹⁵ also,⁴¹⁶ Gerson rebuketh⁴¹⁷ the⁴¹⁸ error of religious persons, as touching perfection,⁴¹⁹ and witnesseth⁴²⁰ that⁴²¹ to say the monkish or religious life to be a state of perfection, was but a new found holy day, and strange saying even in this time. So⁴²² many wicked opinions hang in⁴²³ vows,^{423a} as that they deserve⁴²⁴ remission of sins and justification,⁴²⁵ that

³⁹³ A B C Leaving. ³⁹⁴ Instead of "Administration and rule," A B C read "Government." ³⁹⁵ A B C Delete "abbeys or." ³⁹⁶ A B C Delete. ³⁹⁷ A B That. ³⁹⁸ A B Transpose c. and t. ³⁹⁹ A B To fly, C Flying, D Fleeing. ⁴⁰⁰ C Seeking. ⁴⁰¹ A B C Life. ⁴⁰² A B C Which is more acceptable to. ⁴⁰³ A B C Is. ⁴⁰⁴ A B C Commandments. ⁴⁰⁵ A B C Hath delivered. ⁴⁰⁶ A B C Delete. ⁴⁰⁷ A B C Prefix "The." ⁴⁰⁸ A B C Prefix "Which are." ⁴⁰⁹ A B C That. ⁴¹⁰ A B C Delete. ⁴¹¹ A B C Life. ⁴¹² A B C Commandment. ⁴¹³ A B Its warrant. ⁴¹⁴ A B C Delete a. w. ⁴¹⁵ A B C These times. ⁴¹⁶ A B C Delete. ⁴¹⁷ A B C Did reprehend. ⁴¹⁸ A B C This. ⁴¹⁹ A Error of the perfection of monks, B C E. of the monks, touching perfection. ⁴²⁰ A Prefixes "He," D Testifies. ⁴²¹ What follows, A B C In his time this was a new saying [A A new or strange voice] that the monastical life is a state of perfection. ⁴²² A B C Thus, D Reverts to Tav. ⁴²³ A B C Do cleave fast unto, D Cling to. ^{423a} The vows. ⁴²⁴ A B C Merit. ⁴²⁵ This constant formula of Ed. 2 has not been changed by C, or C¹, C², D As that they justify.

they be ⁴²⁶ the ⁴²⁷ Christian perfection, that they keep ⁴²⁸ the counsels and the commandments, that they have superfluity of good works. ⁴²⁹ All these things, since ⁴³⁰ they be false and contrary to Christ's doctrine, make vows to be ⁴³¹ vain and of none effect. ⁴³²

7. OF THE POWER OF THE CHURCH.

Great disputations have been of ¹ the power ² of bishops, in which many ^{2a} men ³ have confusedly ⁴ mingled together the power of the Church, ⁵ and the power of the sword. Of ⁶ this confusion, ⁷ great battles, great unquietness ⁸ have proceeded, while ⁹ bishops ¹⁰ bearing themselves bold upon ¹¹ the power of the ¹² Keys, not alonely have instituted and begun ¹³ new ¹⁴ honors ¹⁵ of God, and not only have ¹⁶ burdened consciences, ¹⁷ with reservation ¹⁸ of cases, and with ¹⁹ violent excommunications and cursings, ²⁰ but also have ²¹ translated and removed ²² the king-

⁴²⁶ A B C Are, D Constitute. ⁴²⁷ A B C Delete. ⁴²⁸ A B C Do keep. ⁴²⁹ A B C Works of supererogation. ⁴³⁰ A B C Seeing that, D Being false. ⁴³¹ A B C Delete "Contrary—be." ⁴³² A B C After "Vain," "Do make vows to be of none effect," D "They also make the vows invalid."

¹ A B C There have been great controversies touching. ² A B Add "And authority." ^{2a} D Some. ³ A B C Delete. ⁴ A B C Incommodiously, D In an unseemly manner. ⁵ A B C Ecclesiastical power. ⁶ A B C Prefix "And out." ⁷ A B C Transfer hither the verb, reading, "There have [A hath] sprung." ⁸ A B C For g. b. g. u., read, "Very great wars and tumults." ⁹ A B C Add, "That the." ¹⁰ A B Popes, C Pontiff's. ¹¹ C Trusting in. ¹² A Deletes. ¹³ A B C Have not only appointed, D Instituted. ¹⁴ A B C Add, "Kinds of." ¹⁵ A B Worship and A B C Service. ¹⁶ A B C Delete n. o. h. ¹⁷ A B C Prefix "men's." ¹⁸ A B C By reserving. ¹⁹ A B C By. ²⁰ A B C Delete a. c. ²¹ A B But also have labored, C But have also endeavored. ²² A B C For t. a. r., "To transfer."

doms of the world,²³ and gone about²⁴ to take²⁵ away the Empire from the Emperors.²⁶ Well disposed and learned men have²⁷ reprov'd²⁸ these vices in the Church long since. Therefore²⁹ our preachers,³⁰ to the intent³¹ to³² comfort^{32a} consciences,³³ were constrained to show the difference of³⁴ the ecclesiastical power, and of the power of the sword,³⁵ and have³⁶ taught that either³⁷ of them, because of³⁸ God's commandment, is³⁹ to be had in great reverence and honor,⁴⁰ as high benefits⁴¹ of God upon earth. And thus our learned men think;⁴² this is their opinion,⁴³ that the power of the keys, or the power of the bishops according to⁴⁴ the Gospel, is a power or a commandment,^{44a} of⁴⁵ God, to preach⁴⁶ the Gospel, to remit and retain, loose and bind sins,⁴⁷ and to minister⁴⁸ sacraments. For with that commandment, Christ sendeth forth his Apostles, saying⁴⁹: "As my⁵⁰ Father hath sent me, even⁵¹ so I send you. Take⁵² the Holy Ghost; whose sins

²³ **A B C** Worldly kingdoms from one to another. ²⁴ **A B C** Delete g. a. ²⁵ **A B** Spoil, **C** Despoil. ²⁶ **A B C** Emperors of their power and authority. ²⁷ **A B C** Transpose reading, "These faults did [D have] godly and learned men long since." ²⁸ **A** (Ungrammatically) Reprehended, **B C** Reprehend, **D** "Reprehended," (see 27). ²⁹ **A B C** And for that cause. ³⁰ **A B** Divines, **C** Teachers, **A B C** Transfer hither "were constrained," **A B** Reading "Fain"; **C** "Compelled." ³¹ **A B C** Delete. ³² **A B C** For the. ^{32a} **D** Comforting." ³³ **A B C** Of men's consciences. ³⁴ **A B C** Between. ³⁵ **A B** Ecc. and civil powers, **C** *ut supra*, deleting "Of;" after "and." ³⁶ **A B C** Prefix "And they." ³⁷ **C** Both. ³⁸ **A** Deletes (ungrammatical). ³⁹ **B** Are. ⁴⁰ **A B C** Dutifully to be revered and honored. ⁴¹ **A B C** The chiefest, **D** The chief. ⁴² **A B C** Delete entire clause. ⁴³ **A B C** Now their judgment is this. ⁴⁴ **A B C** By the rule of. **D** reverts to Tav. ^{44a} **D** Command. ⁴⁵ **A B C** From. ⁴⁶ **A B C** Of preaching. ⁴⁷ **A B C** Of remitting or retaining sins. ⁴⁸ **A B C** And of administering the. ⁴⁹ **A B C** "Christ doth send his Apostles with this charge." ⁵⁰ **A B** The, **C** throughout as in A. V. ⁵¹ **A B** Delete. ⁵² **A B** Receive ye.

ye remit,⁵³ they be⁵⁴ remitted,⁵⁵ and whose sins ye hold still,⁵⁶ they be holden still.”⁵⁷ Also in the Gospel of Mark, he saith⁵⁸: “Go,⁵⁹ preach the Gospel to every creature,” etc. This power is put in execution^{59a} only by teaching or preaching the Gospel,⁶⁰ and by⁶¹ ministering⁶² the sacraments, either to a multitude⁶³ or else⁶⁴ to one man by himself,⁶⁵ according to⁶⁶ his⁶⁷ vocation and⁶⁸ calling. For here⁶⁹ be granted, not corporal^{69a} things, but eternal things,⁷⁰ as eternal⁷¹ righteousness, the Holy Ghost, eternal life.⁷² These things cannot chance⁷³ or come,⁷⁴ but by ministration⁷⁵ of the Word, and of the⁷⁶ sacraments. As Paul saith: “The Gospel is the power of God to salvation to all⁷⁷ that believe;”⁷⁸ therefore since⁷⁹ the power of the Church⁸⁰ granteth eternal things,⁸¹ and is exercised⁸² only by ministration⁸³ of the Word, it letteth⁸⁴ not civil administration.⁸⁵ Like as⁸⁶ the craft of singing

⁵³ **AB** Forgive. ⁵⁴ **Are**. ⁵⁵ **AB** Forgiven. ⁵⁶ **AB** Retain.
⁵⁷ Retained, **ABC** Add John xx. 21-23. ⁵⁸ For “Also—saith,” **A** Mark. ⁵⁹ **ABD** Add “And,” **BC** Add Mark xvi. 15. ^{59a} **D** Exercised. ⁶⁰ **Tav.** and **ABC** follow Ed. 2, **C** recurs to Ed. 1, “Word.” ⁶¹ **ABC** Delete. ⁶² **ABC** Administering. ⁶³ **AB** Many jointly, **C** Many. ⁶⁴ **ABC** Delete. ⁶⁵ **ABC** Several persons, **C** Single individuals. ⁶⁶ **C** In accordance with. ⁶⁷ **ABC** Their. ⁶⁸ **ABC** Delete v. a. ⁶⁹ **ABC** Delete. ^{69a} **D** Corporeal. ⁷⁰ **ABD** They be not corporal things, but eternal, that are granted unto us, **C** Thereby n. c., etc. deleting “unto us” of **AB**. ⁷¹ **ABC** Prefix “An.” ⁷² **ABC** Life everlasting. ⁷³ **AB** **C** Delete. ⁷⁴ **AB** Be gotten, **C** Be got, **D** Be obtained. ⁷⁵ **ABC** The ministry. ⁷⁶ **AB** Delete o. t. ⁷⁷ **ABC** Every one. ⁷⁸ **ABC** Believeth, **BC** Add Rom. i. 16. ⁷⁹ **AB** Seeing then that. ⁸⁰ **AB** Power ecclesiastical, **C** Ecclesiastical power. ⁸¹ **ABC** Concerneth [**D** Bestows] things eternal. ⁸² **AB** Put in use. ⁸³ **AB** The ministry. ⁸⁴ **ABC** Hindereth. ⁸⁵ **ABC** The political [**D** Civil] government. ⁸⁶ **AB** Any more than, **C** No more than.

nothing letteth civil or political administration;⁸⁷ for⁸⁸ letteth administration⁸⁹ goeth⁹⁰ about other things,⁹¹ than doth⁹² the Gospel. For⁹³ the Governor or Ruler⁹⁴ defendeth⁹⁵ not minds,⁹⁶ but bodies⁹⁷ and bodily things, against manifest injuries, and⁹⁸ restraineth⁹⁹ men with¹⁰⁰ the sword, and corporal pains,¹⁰¹ to the intent¹⁰² to keep¹⁰³ civil justice and peace.¹⁰⁴ Therefore¹⁰⁵ the power of the Church and the civil power¹⁰⁶ may not be mixed and¹⁰⁷ confounded together.¹⁰⁸ The power of the Church¹⁰⁹ hath his¹¹⁰ commandment,¹¹⁰^a to teach¹¹¹ the Gospel and to¹¹² minister¹¹³ the sacraments. Let it not break¹¹⁴ into another's office;¹¹⁵ let it not translate and alter the kingdoms of the world,¹¹⁶ as the bishops of Rome have done.¹¹⁷ Let it not abrogate and defeat laws of princes.¹¹⁸ Let it not take away due and lawful obedience of the subject to his prince.¹¹⁹ Let it not interrupt¹²⁰ judgments of¹²¹

⁸⁷ **AB** Doth the skill of music or singing, **C** The art of singing hinders political [**D** Civil] government. ⁸⁸ **ABC** Add "The." ⁸⁹ **AB** Civil government, **C** The political [**D** Civil] administration. ⁹⁰ **ABC** Is occupied, ⁹¹ **AB** **C** Matters. ⁹² **ABC** Is. ⁹³ **ABC** Delete. ⁹⁴ **AB** The Magistrate, **C** The Magistracy. ⁹⁵ **AB** Is to defend, **C** Defends. ⁹⁶ **ABC** Prefix "The," **D** "The Souls." ⁹⁷ **ABC** Prefix "The." ⁹⁸ **AB** He. ⁹⁹ **C** Coerces. ¹⁰⁰ **ABC** By. ¹⁰¹ **AB** Punishment, **C** Punishments. ¹⁰² **ABC** Delete. ¹⁰³ **ABC** That he may uphold. ¹⁰⁴ **AB** Transpose, reading "A civil." ¹⁰⁵ **ABC** Wherefore. ¹⁰⁶ **ABC** Ecclesiastical and civil powers. ¹⁰⁷ **ABC** Are not to be. ¹⁰⁸ **ABC** Delete. ¹⁰⁹ **ABC** Ecclesiastical power. ¹¹⁰ **A** **B** A peculiar, **C** Its own. ^{110a} **D** Command. ¹¹¹ **ABC** Preach. ¹¹² **ABC** Delete, **D** Restores. ¹¹³ **ABC** Administer. ¹¹⁴ **ABC** By force enter. ¹¹⁵ **AB** Charge, **C** The office of another. ¹¹⁶ **AB** Turn worldly kingdoms from the right owners, **C** Transfer world kingdoms. ¹¹⁷ **ABC** Delete. ¹¹⁸ **ABC** After "Abrogate" read "The Magistrate's laws." ¹¹⁹ **ABC** Withdraw from them lawful obedience. ¹²⁰ **ABC** Hinder. ¹²¹ **ABC** Touching.

any civil ordinances¹²² or contracts. Let it not prescribe or appoint¹²³ laws to governors¹²⁴ of¹²⁵ the form and factor¹²⁶ of the commonwealth;¹²⁷ as Christ saith: "My Kingdom is not of this world."¹²⁸ Also in another place he saith¹²⁹: *Quis me constituit iudicem aut divisorem super vos.*¹³⁰ That is to say¹³¹: "Who made me a judge or divider¹³² over you?" And Paul saith¹³³ to the Philippians¹³⁴: "Our policy or¹³⁵ conversation¹³⁶ is in heaven."¹³⁷ And to the Corinthians: "The armor or weapons of our chivalry be¹³⁸ not carnal, but mighty through¹³⁹ God to destroy¹⁴⁰ cogitations and¹⁴¹ thoughts."¹⁴² After this sort¹⁴³ do our men¹⁴⁴ divide¹⁴⁵ the offices and¹⁴⁶ duties of both these powers,¹⁴⁷ and teach¹⁴⁸ to honor them both,¹⁴⁹ and do¹⁵⁰ acknowledge that each of them is¹⁵¹ a¹⁵² gift and benefit¹⁵³ of God. If¹⁵⁴ bishops have any power of the sword, that power have they not,¹⁵⁵ as bishops by the commandment^{155 a} of the Gospel, but by man's^{155 b} law given to¹⁵⁶ them of^{156 a} Kings

¹²² A adds "And statutes." ¹²³ A B C Delete o. a. ¹²⁴ A B C The Magistrate. ¹²⁵ A B C Touching. ¹²⁶ A B C Delete. ¹²⁷ C Republic, D State. ¹²⁸ B C Add John xviii. 36. ¹²⁹ A B C Again. ¹³⁰ A B C Delete Latin. ¹³¹ A B C Delete. ¹³² A B Delete o. d. ¹³³ A Deletes. ¹³⁴ B C Delete t. t. P. ¹³⁵ A B Delete. ¹³⁶ C Adds "[citizenship]," which D deletes. ¹³⁷ B C Add Phil. iii. 20, A inserts with reference to what follows "2 Cor. 10." ¹³⁸ A B The weapons of our warfare are," C as A. V. ¹³⁹ A B In. ¹⁴⁰ A B Throw down. ¹⁴¹ A B Delete c. a. ¹⁴² A B Imaginations, B C Add 2 Cor. x. 4, D 4: 5. ¹⁴³ A B Thus, C In this way. ¹⁴⁴ A B Divines, C Teachers, D Ours. ¹⁴⁵ A B Discern and distinguish, C distinguish between. ¹⁴⁶ A B C Delete o. a. ¹⁴⁷ A B C Each power, one from the other. ¹⁴⁸ A B C Do warn all men, D Admonish. ¹⁴⁹ A B C Both powers. ¹⁵⁰ A B C To. ¹⁵¹ A B C Both to be. ¹⁵² A B The good, C The [highest,] D Gifts. ¹⁵³ A B C Blessing, D And blessings. ¹⁵⁴ A B C Add "So be that the," D If the. ¹⁵⁵ A B C They have it not. ^{155 a} D Command. ^{155 b} D Human. ¹⁵⁶ A B C Unto. ^{156 a} D By.

and Emperors, to ¹⁵⁷ the civil ministration ¹⁵⁸ of their own ¹⁵⁹ goods. So that this ¹⁶⁰ is another office than is ¹⁶¹ the ministration ¹⁶² of the Gospel. Therefore whensoever ¹⁶³ question ¹⁶⁴ is made of ¹⁶⁵ the jurisdiction of bishops, the ¹⁶⁶ Empire ¹⁶⁷ and temporal power ought to be divided, and ¹⁶⁸ distinguished from the ¹⁶⁹ ecclesiastical jurisdiction. Undoubtedly after ¹⁷⁰ the Gospel, and after God's law, ¹⁷¹ no ¹⁷² jurisdiction belongeth to the bishops (that is to say) to them to whom is committed the ministration of the Word and of the Sacraments, and only this power to remit and loose sins, and also to discern and ¹⁷³ judge ¹⁷⁴ doctrines, and to reject a ¹⁷⁵ doctrine contrary to ¹⁷⁶ the Gospel, and to exclude ¹⁷⁷ and shut out, ¹⁷⁸ from the communion of the Church, ¹⁷⁹ wicked men, ¹⁸⁰ whose wickedness is known, ¹⁸¹ and this must be ¹⁸² with the Word, ¹⁸³ without man's

¹⁵⁷ A B C For. ¹⁵⁸ A B C Government. ¹⁵⁹ A B C Delete. ¹⁶⁰ A B Yet this, C This however. ¹⁶¹ A B C Is a kind of [D Another] function, A B And charge, A B C Diverse from [D Than]. ¹⁶² A B C Ministry. ¹⁶³ A B When as C When, D Transposes "when, therefore." ¹⁶⁴ A B C Prefix "The." ¹⁶⁵ A B Is touching, C touches, D Is concerning. ¹⁶⁶ A B C Delete. ¹⁶⁷ A Rule and dominion, B Civil dominion, C Government. ¹⁶⁸ A B C Instead of "And—and" read, "Must be." ¹⁶⁹ A B C Delete. ¹⁷⁰ A B C Again by, D Again according to. ¹⁷¹ A B C Or, as they term it, by divine right. ¹⁷² For what follows, A B C "Bishops, as they be," [C Deletes "They be"] "Bishops, that is such as [C "Those who"] have the administration of the word and sacraments committed to them have no [C other] jurisdiction at all, but to forgive [C remit] sin." ¹⁷³ A B C Delete d. a. ¹⁷⁴ A B "Know what is true doctrine," C Take cognizance of [D Inquire into] doctrine. ¹⁷⁵ A B Such, C Deletes. ¹⁷⁶ A B As will not stand with, C Inconsistent with. ¹⁷⁷ A B Debar. ¹⁷⁸ A B C Delete s. o. f. ¹⁷⁹ C Transfers hither the close of sentence reading: "Without human force, but by the Word." ¹⁸⁰ A B Such, C Those. ¹⁸¹ A B As are notoriously wicked. ¹⁸² A B C Delete a. t. m. b. ¹⁸³ A B Transfers to close of sentence, C As in 179.

violence.¹⁸⁴ In these things, the congregations or churches owe of duty, and be¹⁸⁵ by the law of God¹⁸⁶ bound¹⁸⁷ to submit themselves and¹⁸⁸ to show¹⁸⁹ obedience,¹⁹⁰ according to that saying of Christ: "Who heareth me."¹⁹¹ But when¹⁹² they teach or ordain¹⁹³ anything against¹⁹⁴ the Gospel, then the congregations have¹⁹⁵ a commandment^{195 a} of God, prohibiting¹⁹⁶ obedience,¹⁹⁷ as this¹⁹⁸: "Beware of false prophets,"¹⁹⁹ and Paul to the²⁰⁰ Galatians²⁰¹: "If^{201 a} an angel from heaven would²⁰² preach or show²⁰³ any other Gospel, accursed be he."²⁰⁴ Also to the Corinthians²⁰⁵: "We can nothing do²⁰⁶ against the truth, but the truth."²⁰⁷ Also in another place he saith²⁰⁸: "Power²⁰⁹ is given to²¹⁰ us for edification,²¹¹ and not for destruction."²¹² So also²¹³ do the canon laws²¹⁴ command. 2. Q. 7.²¹⁵ Cap. *Sacerdotes*, et²¹⁶ Cap. *Oves*. And St.²¹⁷ Austin,²¹⁸ *Against the Epistle of Petilian*²¹⁹

¹⁸⁴ ABC Human force; on whole sentence, D.: "Of the Church, wicked men, whose wickedness is manifest, without human force, but by the Word." ¹⁸⁵ AB C And herein of necessity the Church ought. ¹⁸⁶ BC Divine right. ¹⁸⁷ ABC Delete. ¹⁸⁸ ABC Delete s. t. a. ¹⁸⁹ ABC Perform. ¹⁹⁰ ABC Add "Unto them." ¹⁹¹ A BC "He that heareth you, heareth me," Luke x. 16. ¹⁹² A B When as. ¹⁹³ AB Determine. ¹⁹⁴ ABC Contrary to. ¹⁹⁵ ABC Have the churches. ^{195a} D Command. ¹⁹⁶ AB C Which forbiddeth. ¹⁹⁷ ABC Add "To them." ¹⁹⁸ A BC Delete. ¹⁹⁹ BC Add Matth. vii. 15. ²⁰⁰ ABC Delete. ²⁰¹ A Gal. i, BC Delete. ^{201a} D Though. ²⁰² AB C Delete. ²⁰³ ABC Delete. ²⁰⁴ ABC Let him be accursed, BC Add Gal. i. 9. ²⁰⁵ BC Delete, A 2 Cor. 13. ²⁰⁶ AB We cannot do anything, C We can do nothing. ²⁰⁷ BC Add 2 Cor. xiii. 8. ²⁰⁸ ABC Delete after "Also." ²⁰⁹ ABC This power. ²¹⁰ ABC Delete. ²¹¹ ABO To edify, D To edification. ²¹² ABC To destroy, D To destruction, BC Add 2 Cor. xiii. 10. ²¹³ ABC Delete, D Restores. ²¹⁴ ABC Canons. ²¹⁵ ABC II. Quest. 7. ²¹⁶ A & BC And. ²¹⁷ ABC Delete. ²¹⁸ ABC Augustine, ABC Add "In his treatise." ²¹⁹ ABC Petilian's Epistle.

saith: "If catholic bishops be deceived anywhere by chance, and think anything against the canonical Scriptures of God, we ought not to consent to them."²²⁰ If bishops²²¹ have any other power or jurisdiction, as²²² in cognizance of plea, or in determining of²²³ certain causes,²²⁴ as²²⁵ of matrimony or of²²⁵ tithes; they have²²⁶ it by man's law,²²⁷ wherein²²⁸ when the ordinaries²²⁹ fail to do their duties,²³⁰ because either they will not or cannot,²³¹ princes²³¹ be compelled²³² (yea, whether they will or not)²³³ to see the law ministered²³⁴ to their subjects for peace to be had amongst them.²³⁵

Moreover it is disputed²³⁶ whether bishops or pastors have right and authority²³⁷ to ordain²³⁸ ceremonies in the Church, and to make laws of²³⁹ meats, of²⁴⁰ holy days,²⁴¹ and²⁴¹ degrees of ministers or orders,²⁴² etc. They that imagine this authority to be in²⁴³ bishops, allege and bring for

²²⁰ **ABC** Reconstruct: "Neither must we subscribe [D Give assent] to Catholic bishops, if they chance to err, or **AB** Hold opinions which be against the Scriptures, **C** Determine anything contrary to the canonical Scriptures, **D** Entertain any opinion, **C** ¹**D** The Canonical Divine Scriptures. ²²¹ **ABC** Delete, and insert "So be that they," **D** "If they." ²²² **ABC** Delete. ²²³ **ABO** Hearing and understanding, **D** Judging. ²²⁴ **ABC** Cases. ²²⁵ **A** **B** Adds "Namely." ^{225a} **C** "And," delete "Of," **D** Restores "Of." ²²⁶ **ABC** Hold. ²²⁷ **C** Human right. ²²⁸ **A** And that, **B** Just as, **C** But. ²²⁹ **A** The ordinary judges, **B** Ordinary judges. ²³⁰ **ABC** Delete. ²³¹ **ABC** Delete. ^{231a} The princes. ²³² **ABC** Are constrained. ²³³ **AB** Will they, nill they, **C** Whether they wish to do so or not, **D** Even against their wish. ²³⁴ **AB** Minister justice, **C** To declare the law, **D** Dispense justice. ²³⁵ **ABC** For [D The] maintaining of peace. ²³⁶ **ABC** Besides these things [D Moreover] there is a controversy. ²³⁷ Instead of r. a. a., **ABO** read "Power." **D** "The right." ²³⁸ **C** Institute, **D** Establish. ²³⁹ **C** Concerning. ²⁴⁰ **ABC** And. ²⁴¹ **C** Holidays, **D** Holydays. ^{241a} **D** Deletes. ²⁴² **ABC** Or orders of ministers. ²⁴³ **ABC** They that ascribe this power [D right] to the.

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as it is²⁷⁶ showed^{276a} before. The canon laws teach the same thing.²⁷⁷ 9. distinct.²⁷⁸ But²⁷⁹ it is against Scripture²⁸⁰ to make traditions, or to exact or require them to be observed,²⁸¹ for the intent²⁸² that by that observation,²⁸³ we may²⁸⁴ get pardon²⁸⁵ of sins, and may²⁸⁶ satisfy and make amends²⁸⁷ for sins.²⁸⁸ For thus²⁸⁹ the glory of the merit of Christ²⁹⁰ is hurt and minished,²⁹¹ when²⁹² we go about²⁹³ to deserve²⁹⁴ remission of sins and²⁹⁵ justification with such observations. Now it is openly known²⁹⁶ that²⁹⁷ traditions have grown²⁹⁸ almost²⁹⁹ to³⁰⁰ an infinite number in the Church by means of that persuasion, and³⁰¹ the doctrine of³⁰² faith and³⁰³ righteousness of faith in the mean while hath been³⁰⁴ oppressed.³⁰⁵ For still³⁰⁶ more³⁰⁷ holy days³⁰⁸ and more were³⁰⁹

²⁷⁶ A B C As was. ^{276a} D Shown. ²⁷⁷ A B C The same also do the canons teach. ²⁷⁸ A B C *Distinct* 9. ²⁷⁹ A B C Moreover. ²⁸⁰ A B C Prefix "The." ²⁸¹ A B C To ordain or require the observation. [D Observance] of any traditions. ²⁸² A B C To the end. ²⁸³ A B C Delete t. b. t. o. ²⁸⁴ A B Might. ²⁸⁵ A B C Merit remission, D Make satisfaction for. C¹ Satisfy for. ²⁸⁶ A B C Delete. ²⁸⁷ A B C Delete a. m. a, D Or merit grace and righteousness by such an observance. C² And merit grace and righteousness. ²⁸⁸ Tav. and A B C C¹ follow here, Ed. 2. ²⁸⁹ A B C Delete. ²⁹⁰ A B C Christ's merit. ²⁹¹ A B Receiveth a blow, C Suffers a blow, D Is dishonored. ²⁹² A B When as. ²⁹³ A B C "Seek." They transfer final clause, reading "By such observances." ²⁹⁴ A B C Merit. ²⁹⁵ C Deletes r. o. s. a., thus conforming to Ed. 1. ²⁹⁶ A B C Very apparent, D But it is apparent. ²⁹⁷ A B C Transfer a later clause reading "Through this persuasion." ²⁹⁸ A B C Grew. ²⁹⁹ A B C Delete. ³⁰⁰ A B C Into, D *ut supra*. ³⁰¹ A B C Delete and transfer hither "In the meanwhile," D While in the meantime. ³⁰² C Concerning. ³⁰³ A B C add "Of the." ³⁰⁴ A B C Was quite. ³⁰⁵ A B Smothered, C Suppressed. ³⁰⁶ A B Ever and anon, C Thereupon, D From time to time. ³⁰⁷ A B C There were new, D New h. were made. ³⁰⁸ C Holidays, D Holydays. ³⁰⁹ A B C Delete a. m. w.

made, and ³¹⁰ fasting days ³¹¹ were ³¹² commanded, ³¹³ new ceremonies, new honorings of ³¹⁴ saints were ³¹⁵ instituted. ³¹⁶ For ³¹⁷ the devisers and ³¹⁸ authors of such things ³¹⁹ thought ³²⁰ to get ³²¹ remission of sins and justification ³²² with these works. So grew up the penitential canons in times passed, ³²³ of which ³²⁴ yet we see certain ³²⁵ tokens and steps ³²⁶ in satisfactions. ³²⁷ *

Also many writers there be which feign that in the New Testament there must be an honoring of God, like as that which we read in Leviticus, the ordering whereof God committed to the Apostles and bishops. And these writers seem to be deceived with the example of Moses' law, as though the righteousness of the New Testament were an outward observation of certain rites and ceremonies, like as the justice of the old law was an outward observation of certain rites. Wherefore, like as in the old law, it was sin to eat swine's flesh, so, in the New Testament, they put sin in meats, in days, in vesture, and semblable things. And they think

³¹⁰ A B C Delete. ³¹¹ A B C Fasts. ³¹² A B C Delete. ³¹³ A B C Appointed. ³¹⁴ A B C Worships for. ³¹⁵ A B C Delete. ³¹⁶ A B Ordained. ³¹⁷ A B C Because that, D Because. ³¹⁸ A B O Delete devisers and. ³¹⁹ A B Gear. ³²⁰ A B C Supposed, A B C Transfer last clause, reading, "By these works." D "That by these works." ³²¹ A B C Merit, D They should merit. ³²² A B C For r. o. s. a. j., read "Grace," C changes to Ed. 1. ³²³ A B C After the same manner heretofore did the penitential canons increase, D Thus formerly the number of penitential canons increased. ³²⁴ A B C Whereof. ³²⁵ A B C We still see some. ³²⁶ For t. a. s., A B read "Footings," C "Traces," D Prefixes "The" before "Satisfactions." ³²⁷ ¶ between * * in Tav., A B From Ed. 2, C Following Ed. 1: "Moreover [D Likewise] the authors of traditions do [D Act] contrary to the command of God when they find matters of sin [D Make sin to consist] in [D Certain] foods, in days and like things, and burden the

that the righteousness of the New Testament cannot be without these things. Of this occasion came those burdens, that certain meats do defile and pollute the conscience, and that it is deadly sin to omit and leave unsaid canonical hours, that fastings deserve remission of sins, and that they be necessary to the righteousness of the New Testament, that sin in a case reserved cannot be forgiven without the authority of the reserver, whereas in very deed the canons themselves speak only of the reservation of the canonical pain and not of the reservation of sin.*

From ³²⁸ whence, I pray you, ³²⁹ and of whom ³³⁰ have the bishops their ³³¹ power and authority, ^{331a} to lay ³³² these traditions upon the Church, ³³³ to vex or grieve ³³⁴ their ³³⁵ consciences? ³³⁶ For every man

Church with the servitude of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the ordination [D Ordaining] of which God has [D Should have] committed to the Apostles and [D The] bishops. For this some of them write, and the Pontiffs [D Popes] in some measure seem to be misled by the example of the Law of Moses. From [D Deletes "From"] hence are those burdens that it is [D] A mortal sin, even without offence [D If no offence is given] to others, to do manual labor on the festivals, that it is a mortal sin to omit the Canonical Hours, that certain foods defile the conscience, that fastings are works which appease God; that sin, in a reserved case cannot be pardoned [D Forgiven], but by the authority of him that reserved it; whereas the Canons [D Themselves] speak only of [D The] reserving of Ecclesiastical penalty, and not of the reserving of the fault [D Guilt]." ³²⁸ A B C Delete. ³²⁹ A B C Then, D Deletes. ³³⁰ A B C Delete. ³³¹ A B C Delete. ^{331a} D Instead of p. a. a., reads "The authority." ³³² A B C Of imposing. ³³³ A B C Churches. ³³⁴ A B For the burdening of, C For the ensnaring of. ³³⁵ A B C Men's. ³³⁶ Tav., A B, with Ed. 1, omits here several lines of Ed. 2, restored by C: "When [D While] Peter forbids (Acts 15: 10) to put a yoke upon the neck of the disciples, and St. Paul says (2 Cor. 13: 10) that the power given him was to edification, not to destruction. Why, therefore, do they increase sins by these traditions?"

may see open authorities and³³⁷ clear testimonies which prohibit³³⁸ the making of such traditions, either to deserve remission of sins,³³⁹ or as necessary to the righteousness of the New Testament or³⁴⁰ to salvation. For Paul to the Colossians saith:³⁴¹ "Let no man judge you in meat, drink,³⁴² part of the³⁴³ holy day," etc.³⁴⁴ Also,³⁴⁵ "If ye be dead with Christ from the elements³⁴⁶ of the world, why as living³⁴⁷ in the world do ye keep decrees: Touch not, taste not, etc. Which be commandments and doctrines of men, and have a pretence and a color³⁴⁸ of wisdom."³⁴⁹ Also,³⁵⁰ to Titus, he prohibiteth traditions apertly,³⁵¹ warning that they be not attending to the Judaical tales, and to commandments of men which turn from the truth.^{351a} And Christ,³⁵² speaking of them that require traditions saith in this wise:³⁵³ "Let them alone; they are³⁵⁴ blind guides³⁵⁵ of the blind;" and he reproveth³⁵⁶ such honors,³⁵⁷ saying:³⁵⁸ "All plants which the father of heaven did not plant, shall be plucked up by

³³⁷ A B C There are divers, D But there are divers. ³³⁸ A B Inhibit. ³³⁹ C To merit grace (Ed. 1). ³⁴⁰ C (according to Ed. 1) Deletes "To—or." ³⁴¹ A Deletes, B C Transfers to after "Paul." ³⁴² A B In drink, C Or i. d. ³⁴³ A Or a piece of a, B C Or in respect of an. ³⁴⁴ A B "In [C Of] the new moon," or "In [C Of] the Sabbath," D Sabbath-days, B C Add Col. ii. 16. ³⁴⁵ A B C Again. ³⁴⁶ A B Rudiments. ³⁴⁷ A B As though ye lived. ³⁴⁸ A B "And are the precepts and doctrines of men which have a show," C "After the commandment and doctrines of men, which things have indeed a show of wisdom." ³⁴⁹ B C Add Col. ii. 20-23. ³⁵⁰ A B C And, D And in the Epistle. ³⁵¹ A B C Doth plainly forbid. ^{351a} A B For he saith, "Not listened to Jewish fables and to the [D Deletes "The] precepts [C Commandments] of men that abhor [C Turn from] the truth," Tit. 1: 14, C "For he saith;" then follows A. V. ³⁵² A Adds Matth. 15. ³⁵³ A B C Saith of them which urge traditions. ³⁵⁴ A B C Be. ³⁵⁵ A B C "Leaders." All add Matth. xv. 14. ³⁵⁶ A B Condemneth, D Rejects. ³⁵⁷ A B Worship, C Services. ³⁵⁸ A B C Delete.

the roots.³⁵⁹ If bishops^{359a} have authority to onerate and lade³⁶⁰ churches with infinite³⁶¹ traditions, and to snare^{361a} the³⁶² consciences, why doth Scripture³⁶³ so often³⁶⁴ prohibit,³⁶⁵ to make and to hear³⁶⁶ traditions? Why doth it call them doctrines of devils?³⁶⁷ Did³⁶⁸ the Holy Ghost warn those things before in vain?³⁶⁹

Wherefore³⁷⁰ it must needs consequently ensue,³⁷¹ that, since³⁷² ordinances instituted³⁷³ as things³⁷⁴ necessary, or with an³⁷⁵ opinion to deserve³⁷⁶ remission of sins,³⁷⁷ be³⁷⁸ contrary³⁷⁹ to the Gospel; that³⁸⁰ it is not lawful for any bishop³⁸¹ to institute³⁸² or require³⁸³ such honors.³⁸⁴ For it is necessary³⁸⁵ that the doctrine of Christian liberty be kept still³⁸⁶ in the churches,³⁸⁷ which is³⁸⁸ that the bondage of the law is not necessary to³⁸⁹ justification, as it is written in the epistle³⁹⁰ to the Galatians: "Be not subject again to the yoke of bondage."³⁹¹ The chief place of the Gospel must needs³⁹² be kept still,³⁹³

³⁵⁹ ABC As in A. V.; add "v. 13." ^{359a} D The bishops.
³⁶⁰ Instead of o. a. l., ABC read "Burden the." ³⁶¹ A
 BC Innumerable. ^{361a} D Ensnare. ³⁶² ABC Men's.
³⁶³ ABC Prefix "The." ³⁶⁴ ABC Oft. ³⁶⁵ ABC Forbid.
³⁶⁶ ABC Listen to. ³⁶⁷ A The devils' tradition, B
 The traditions of devils. ³⁶⁸ ABC Hath. ³⁶⁹ ABC
 Warned us of them to no purpose. ³⁷⁰ ABC Delete. ³⁷¹ A
 BC It remaineth [D follows] then. ³⁷² ABC Seeing.
³⁷³ AB Constitutions ordained, C Ordinations, [D Ordinances] constituted, C¹ *ut supra*. ³⁷⁴ ABC Delete. ³⁷⁵ A
 B Delete. ³⁷⁶ ABC Of meriting. ³⁷⁷ C "Grace" as in
 Ed. 1. AB Add "By them." ³⁷⁸ ABC Are. ³⁷⁹ AB
 Flat repugnant, C Repugnant. ³⁸⁰ A Because that, BC
 Delete. ³⁸¹ ABC Bishops, D The bishops. ³⁸² AB Appoint.
³⁸³ A Urge, B Exact. ³⁸⁴ A Any such worship. BC
 Such worship. ³⁸⁵ AB Very requisite. ³⁸⁶ ABC
 Should be maintained. ³⁸⁷ A Church. ³⁸⁸ A Because.
³⁸⁹ ABC Unto. ³⁹⁰ ABC Delete i. e. ³⁹¹ ABC "Come
 not ye under the yoke of bondage again," BC Add Gal.
 v. 1. ³⁹² ABC It is necessary that the chiefest point [D
 chief article] of all [D Deletes "all"] the Gospel. ³⁹³ A
 BC Should be holden fast, D Maintained.

which is,³⁹⁴ that we obtain remission of sins and justification freely³⁹⁵ by faith in Christ, and not for certain³⁹⁶ observations³⁹⁷ or honors,³⁹⁸ devised by men.

What shall we think then³⁹⁹ of the Sunday⁴⁰⁰ and⁴⁰¹ like rites of the temples?⁴⁰² To this our learned men⁴⁰³ say⁴⁰⁴ that it is lawful to⁴⁰⁵ bishops or to⁴⁰⁶ pastors to make⁴⁰⁷ ordinances, that things be orderly done⁴⁰⁸ in the Church, not that⁴⁰⁹ we should purchase by them⁴¹⁰ remission of sins,⁴¹¹ or that we can⁴¹² satisfy for sins, or that consciences⁴¹³ be⁴¹⁴ bound to judge⁴¹⁵ them necessary honors,⁴¹⁶ or⁴¹⁷ to think that they sin when,⁴¹⁸ without offence⁴¹⁹ of other,⁴²⁰ they break them. So Paul doth ordain⁴²² that⁴²³ in the congregation, that women should cover their heads,⁴²⁴ and⁴²⁵ that in-

³⁹⁴ ABC Delete. ³⁹⁵ ABC Do freely obtain remission of sins and justification, C following Ed. 1, "Do freely obtain grace," D "We obtain grace freely." ³⁹⁶ A By any, B By set, C Because of certain. ³⁹⁷ BC Observances. ³⁹⁸ AB Nor by any worship, C Or of services. ³⁹⁹ ABC What is then to be thought. ⁴⁰⁰ ABC Lord's Day. ⁴⁰¹ AB Add "Of such"; C "Of." ⁴⁰² AB "Used in churches," C *ut supra* deleting "The" D Church rites. ⁴⁰³ ABC Hereunto they, D To this, ours. ⁴⁰⁴ ABC Answer. ⁴⁰⁵ AB For the, C For, D That bishops or pastors are allowed. ⁴⁰⁶ ABC Delete. ⁴⁰⁷ AB Appoint. ⁴⁰⁸ ABC Whereby [D So that] things may be done in order [D orderly.] ⁴⁰⁹ ABC Add "By them." ⁴¹⁰ AB Should merit, C May merit. ⁴¹¹ C Following Ed. 1, "Grace." ⁴¹² ABC Delete. ⁴¹³ ABC Men's consciences. ⁴¹⁴ ABC Should be. ⁴¹⁵ ABC Esteem. ⁴¹⁶ ABC As necessary services. ⁴¹⁷ ABC And. ⁴¹⁸ ABC Transfer last clause, AB reading: "When they violate any one of them," C "When they violate them." ⁴¹⁹ AB Though it be without. ⁴²⁰ ABC Prefix "The," D Offending. ⁴²¹ ABC Others, D Deletes of. ⁴²² ABC Ordained, D Ordains. ⁴²³ ABC Delete, then transpose, "That w. s. c. t. h. i. t. c." ⁴²⁴ ABC Add 1 Cor. xi. 6. ⁴²⁵ ABC Delete.

terpreters⁴²⁶ and teachers⁴²⁷ be⁴²⁸ heard after an order⁴²⁹ in the Church.

It is convenient that the churches should keep such ordinances⁴³⁰ for charity and tranquility,⁴³¹ so far forth⁴³² that one offendeth⁴³³ not another, that all things be⁴³⁴ done in the churches⁴³⁵ in order, and without business and trouble⁴³⁶; but yet⁴³⁷ so⁴³⁸ that the⁴³⁹ conscience⁴⁴⁰ be not charged⁴⁴¹ as to⁴⁴² think⁴⁴³ that they be⁴⁴⁴ necessary to salvation, or to judge⁴⁴⁵ that they sin⁴⁴⁶ when they break⁴⁴⁷ them⁴⁴⁸ without hurting⁴⁴⁹ of other. As no man⁴⁵⁰ will⁴⁵¹ say that a woman doth^{451a} sin,⁴⁵² which goeth forth abroad⁴⁵³ bare-headed,⁴⁵⁴ offending no body therewith.⁴⁶⁰ Even⁴⁶¹ such⁴⁶² is the observation and keeping⁴⁶³ of the Sunday,⁴⁶⁴ of Easter, of Pentecost, and like⁴⁶⁵ holy days⁴⁶⁶ and rites. For they that

⁴²⁶ **ABC** The interpreters of scripture. ⁴²⁷ **ABC** Delete. ⁴²⁸ **ABC** Should. ⁴²⁹ **AB** In course or order, **C** In order, **BC** add 1 Cor. xiv. 27, **D** adds 30. ⁴³⁰ **ABC** Such [**AB** like] ordinances it behooveth the churches to keep. ⁴³¹ **ABC** Quietness sake, **D** For the sake of charity and peace to keep. ⁴³² **ABC** Delete f. f., **D** To this extent. ⁴³³ **ABC** Offendeth, Do not offend. ⁴³⁴ **ABC** May be. ⁴³⁵ **ABC** Transfer to after w. h. a. t., reading "In the church," **C**, Churches. ⁴³⁶ **ABC** Read for b. a. t., Tumult, **C** adds "1 Cor. 14: 40, and Phil. 2: 14." ⁴³⁷ **AB** Delete. ⁴³⁸ **AB** With this caution. ⁴³⁹ **AB** Men's, **C** Deletes. ⁴⁴⁰ **ABC** Consciences, **D** The consciences. ⁴⁴¹ **ABC** Burdened. ⁴⁴² **AB** They should. ⁴⁴³ **ABC** Account, **D** Deem. ⁴⁴⁴ **ABC** Them as [**D** deletes "As"] things. ⁴⁴⁵ **ABC** And think. ⁴⁴⁶ **AB** Did sin. ⁴⁴⁷ **C** Violate. ⁴⁴⁸ **AB** Any one of them. ⁴⁴⁹ **ABC** Offence, **D** "Offending," deletes "Of." ⁴⁵⁰ **C** One. ⁴⁵¹ **ABC** Would, **D** Will. ^{451a} **C** Deletes. ⁴⁵² **AB** Offend, **C** Sins. ⁴⁵³ **AB** If she come abroad, **C** If she went into public, **D** Goes in public. ⁴⁵⁴ **ABC** With her head uncovered. ⁴⁶⁰ **AB** Without the offence of any, **C** Provided it were without the offence of men, **D** Provided no one is offended. ⁴⁶¹ **ABC** Delete. ⁴⁶² **AB** Of this sort. ⁴⁶³ **ABC** Delete a. k. ⁴⁶⁴ **ABC** Lord's Day. ⁴⁶⁵ **AB** Such. ⁴⁶⁶ **C** Holidays, **D** Holy days.

judge⁴⁶⁷ that⁴⁶⁸ by the authority of the Church the observing of the Sunday instead of the Sabbath day⁴⁶⁹ was ordained as a thing⁴⁷⁰ necessary, do greatly err.⁴⁷¹ The Scripture permitteth and granteth that the keeping of the Sabbath day is now free; for it teacheth that the ceremonies of Moses' law after the revelation and showing abroad of the Gospel, are not necessary.⁴⁷² And yet because it was needful⁴⁷³ to ordain⁴⁷⁴ a certain day, that⁴⁷⁴ the people might know when they ought⁴⁷⁵ to come together, it appeareth⁴⁷⁶ that the Church did⁴⁷⁷ appoint the Sunday,⁴⁷⁸ which day⁴⁷⁹ (as it seemeth) pleased them rather than the Sabbath day, even for this cause,⁴⁸⁰ that⁴⁸¹ men might have an example of Christian liberty, and might know that the keeping and⁴⁸² the observation neither of the Saturday,⁴⁸³ nor of any other⁴⁸⁴ day is necessary.⁴⁸⁵

⁴⁶⁷ **A B C** Think. ⁴⁶⁸ **A B C** Transfer hither a later clause, reading: "That the observation of the Lord's Day was appointed" [**D** "Has been instituted"]. ⁴⁶⁹ **A B C** Delete "Day." ⁴⁷⁰ **A B C** Delete "A thing." ⁴⁷¹ **A B** They are greatly deceived, **C** Are greatly deceived, **D** inverts: "For they err greatly that think that by the authority of the Church," etc. ⁴⁷² **Ed. 2** has inverted and somewhat changed **Ed. 1**; accordingly **C**, following **Ed. 1**: "The Scripture, which teacheth that all the Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath," **D** The **S.** has abrogated **t. S.**, and teacheth that **a. M. c.** may be, etc., **A B C** (following **Ed. 2**) read: "Requireth that the observation of it should be now free; for it teacheth that the Mosaical ceremonies are not needful after the Gospel is revealed." ⁴⁷³ **A B C** Requisite, **D** Necessary. ⁴⁷⁴ **A B C** Appoint. ^{474a} **D** In order that. ⁴⁷⁵ **A B** Delete **t. o.** ⁴⁷⁶ **A B** Seemeth, **C** Appears. ⁴⁷⁷ **A B C** Add "For that purpose." ⁴⁷⁸ **A B C** Lord's Day. ⁴⁷⁹ **C** Deletes. ⁴⁸⁰ **A B C** "For this cause also seemed [**D** Seems] to have been pleasing" [**D** Preferred], deleting **r. t. t. s. d.** ⁴⁸¹ **A B** Add "In it." ⁴⁸² **A B C** Delete **t. k. a.** ⁴⁸³ **A B C** Sabbath. ⁴⁸⁴ **C** **D** Another. ⁴⁸⁵ **A B C** Was of necessity.

Prodigious, monstrous and wonderful disputations are set forth of the ⁴⁸⁶ changing of the law, of ⁴⁸⁷ the ceremonies of the new law, of ⁴⁸⁸ the changing ⁴⁸⁹ of the Sabbath day, ⁴⁹⁰ which all have sprung forth ⁴⁹¹ of a ⁴⁹² false persuasion and belief of men, ⁴⁹³ which thought ⁴⁹⁴ that there must needs be in the Church an honoring of God, ⁴⁹⁵ like to the Levitical, ⁴⁹⁶ and that Christ committed ⁴⁹⁷ to the Apostles and to ⁴⁹⁷ ^a bishops, authority to invent and to find out ceremonies which be necessary to salvation. ⁴⁹⁸ These errors crept into the Church, when ⁴⁹⁹ the righteousness ⁵⁰⁰ of faith was not clearly ⁵⁰¹ enough taught. Some dispute that the keeping of the Sunday ⁵⁰² is not merely and fully God's law, ⁵⁰³ but, in a manner, ⁵⁰⁴ as it were, of the law of God. ⁵⁰⁴ ^a They prescribe of holy days, ⁵⁰⁵ how far forth ⁵⁰⁶ it is lawful to work. ⁵⁰⁷ Such manner of disputations, what other things be they, but ⁵⁰⁷ ^a snares of ⁵⁰⁸ consciences? / For although ⁵⁰⁹ they busy themselves ⁵¹⁰

⁴⁸⁶ **A B** There are extant certain monstrous disputations touching, **C** There are certain marvellous disputations touching. ⁴⁸⁷ **A B C** And. ⁴⁸⁸ **A** And of, **B C** And. ⁴⁸⁹ **A B C** Change. ⁴⁹⁰ **A B C** Delete. ⁴⁹¹ **A B** Which did all spring up, **C** Which all arose. ⁴⁹² **C** From the **D A**. ⁴⁹³ **A B C** Delete a. b. o. m. ⁴⁹⁴ **A B C** Delete. ⁴⁹⁵ **A B C** Should [**D** Ought to] be a worship [**C** Service] in the Church. ⁴⁹⁶ **A B** Add "Worship." ⁴⁹⁷ **A B** Gave the charge of. ⁴⁹⁷ ^a **D** "The." ⁴⁹⁸ **A B C** [**C** The] Devising [**D** "Of"] new ceremonies, **A B** Transfer this to after clause of Note 497, **A B C** Add to "Ceremonies," "Which should be necessary to salvation." ⁴⁹⁹ **A B** Whenas. ⁵⁰⁰ **A B** Doctrine. ⁵⁰¹ **A B C** Plainly. ⁵⁰² **A B C** Observation of the Lord's Day. ⁵⁰³ **A B C** Is not indeed [**C** In deed] of the law of God, **D** Of Divine right. ⁵⁰⁴ **A B C** Delete i. a. m. ⁵⁰⁴ ^a **D** Almost of Divine right. ⁵⁰⁵ **A B C** And touching holy days [**C** Holidays] [**D** Holydays] they prescribe. ⁵⁰⁶ **A B C** Delete. ⁵⁰⁷ **A B C** Add "In them," **D** "It is permitted to work on them." ⁵⁰⁷ ^a **A B C** "What else are such disputations but." ⁵⁰⁸ **A B C** For men's. ⁵⁰⁹ **A B C** Though. ⁵¹⁰ **A B C** Seek.

to modify, qualify and find an *epikee* in their⁵¹¹ traditions,^{511a} tempering the rigor of them with favorable declarations,⁵¹² yet⁵¹³ notwithstanding as long as the opinion that they are necessary doth remain (which must needs remain where righteousness of faith and Christian liberty are not known), this *epikee*, equity and favor can never be perceived, nor known.

The Apostles commanded⁵¹⁴ to abstain from blood.⁵¹⁵ Who doth now observe and keep it?⁵¹⁶ And yet they that do not keep it, sin not;⁵¹⁷ for undoubtedly⁵¹⁸ not⁵¹⁹ the Apostles themselves would burden the conscience⁵²⁰ with such bondage,⁵²¹ but they prohibited⁵²² it for a time, for avoiding of slander.⁵²³ For⁵²⁴ the perpetual⁵²⁵ will⁵²⁶ and mind⁵²⁷ of the Gospel is⁵²⁸ to be considered in a decree. Scarce⁵²⁹ any canons are kept diligently,⁵³⁰ and many daily go out of use and memory,⁵³¹ yea with⁵³² them which defend traditions most diligently.⁵³³

⁵¹¹ Instead of "To—their," A B read "Qualify," C Moderate, D Mitigate. ^{511a} D Prefixes "The." ⁵¹² A B C Delete "Tempering—declarations." ⁵¹³ A B C For what follows: "The equity of them can never be seen nor [C Deletes "Seen nor"] perceived, so long as the opinion of necessity remaineth, which must needs remain, where the righteousness of faith and Christian liberty are not known." ⁵¹⁴ A B Add "Them." ⁵¹⁵ B C Add Acts xv. 29, O¹ D Acts xv. 20. ⁵¹⁶ A B C Observeth that nowadays? ⁵¹⁷ A B C Do not sin that observe it not, D That do not now observe it. ⁵¹⁸ A B C Delete. ⁵¹⁹ A B C Transfer "Not" to after "Would," D "For neither t. A. t. wished to." ⁵²⁰ A B C Men's consciences. ⁵²¹ A B C Such a [D deletes "A"] servitude. ⁵²² A B C Forbade. ⁵²³ A B For offence's sake, C Because of scandal, D To avoid offence. ⁵²⁴ A B C Transfer hither last clause, reading A B "In that decree," C "In the decree." ⁵²⁵ C Deletes. ⁵²⁶ A B Intent, D Aim. ⁵²⁷ C Deletes. ⁵²⁸ C Adds "Always." ⁵²⁹ A B C Scarcely. ⁵³⁰ A B C Precisely kept, D Kept with exactness. ⁵³¹ A B C Grow out of use daily. ⁵³² A B C Even among. ⁵³³ A B C That do most busily [D Eagerly] defend traditions.

Neither can the consciences be holpen, nor provided for,⁵³⁴ unless⁵³⁵ this *epikee* or⁵³⁶ equity be kept,^{536 a} that is to wit,⁵³⁷ that we⁵³⁸ know that canons and decrees are to be kept⁵³⁹ without⁵⁴⁰ opinion of necessity, and that⁵⁴¹ consciences are not hurt, though traditions be forgotten and utterly set aside.⁵⁴² Certes⁵⁴³ bishops⁵⁴⁴ might easily keep still⁵⁴⁵ lawful^{545 a} obedience,^{545 b} if they would not enforce⁵⁴⁶ men to keep⁵⁴⁷ traditions, which⁵⁴⁸ cannot be kept with good⁵⁴⁹ conscience. They⁵⁵⁰ command priests to live unmarried; they receive⁵⁵² none, unless⁵⁵⁹ they swear⁵⁶⁰ in effect that they will⁵⁶¹ not⁵⁶² teach the pure doctrine of the Gospel. The congregations require not that⁵⁶³ bishops should⁵⁶⁴ repair and make⁵⁶⁵ concord again,⁵⁶⁶ with loss⁵⁶⁷ and decay⁵⁶⁸ of their honor,^{568 a} and yet it should become good pastors so⁵⁶⁹ to do, but⁵⁷⁰ they⁵⁷¹ only require⁵⁷²

⁵³⁴ **A B C** There be sufficient care had of men's consciences.
⁵³⁵ **A B C** Except. ⁵³⁶ **A B C** Delete e. o. ^{536 a} **D** Observed.
⁵³⁷ **A B C** Delete t. a. t. w. ⁵³⁸ **A B C** Men should. **D** We should. ⁵³⁹ Instead of "Canons—kept," **A B C** Such rites are not [**D** deletes "Not"] to be observed. ⁵⁴⁰ **A B C** With any, **D** Without being deemed necessary. ⁵⁴¹ **A B C** Add "Men's." ⁵⁴² Instead of "Be—aside," **A B C** read: "Grow out of use." ⁵⁴³ **A B C** Delete. ⁵⁴⁴ **A B C** "The bishops." ⁵⁴⁵ **A B C** Return. ^{545 a} **D** Prefixes "The." ^{545 b} **D** Adds "Due to them." ⁵⁴⁶ **A B** Have, **C** Urge. ⁵⁴⁷ **A B C** Observe such. ⁵⁴⁸ **A B C** As. ⁵⁴⁹ **A B C** Prefix "A." ⁵⁵⁰ **A B** Prefix "But now," **C** Prefixes "Now." ⁵⁵¹ Instead of p. t. l. u., **A B C** read: "Single life," **D** "Celibacy." ⁵⁵² **A B C** And they admit none. **D** Adds "To the ministry." ⁵⁵⁹ **A B C** Except. ⁵⁶⁰ **A B C** Prefix "Will," **D** Reverts to Tav. ⁵⁶¹ **A B C** Delete "In—will." ⁵⁶² **A B C** Not to. ⁵⁶³ **A B C** Churches do not desire [**D** Ask] of the. ⁵⁶⁴ **A B C** That they would, **D** Should procure. ⁵⁶⁵ Instead of a. m., **A B C** read: "Peace and," **D** Deletes "Peace and." ⁵⁶⁶ **A B C** Delete. ⁵⁶⁷ **A B C** Prefix "The." ⁵⁶⁸ **A B C** Delete a. d. ^{568 a} **D** "Own dignity." ⁵⁶⁹ **A B C** Which yet good pastors ought, **D** However, it would be proper for good pastors so to do. ⁵⁷⁰ **A B C** Delete. ⁵⁷¹ **A B** Transpose "they" and "only." ⁵⁷² **A B C** Desire, **D** Ask.

that they would release⁵⁷³ and pardon⁵⁷⁴ unjust^{574a} burdens, which are⁵⁷⁵ new, and received contrary to the custom of the Catholic^{575a} Church. We will not deny but in the beginning some constitutions were grounded upon reasonable and probable causes; which yet are not now agreeable or convenient for the times ensuing.⁵⁷⁶ It appeareth also⁵⁷⁷ that some were⁵⁷⁸ by⁵⁷⁹ error received. Wherefore it might appertain to⁵⁸⁰ the gentleness of bishops,⁵⁸¹ now to mitigate and release them,⁵⁸² since such mutation breaketh not⁵⁸³ the unity of the Church. For many man's⁵⁸⁴ traditions in process of⁵⁸⁵ time⁵⁸⁶ have been changed, as the canons themselves do⁵⁸⁷ show.⁵⁸⁸ That⁵⁸⁹ if it cannot be obtained that those observations⁵⁹⁰ should be⁵⁹¹ released,⁵⁹² which cannot be done⁵⁹³ without sin, we must⁵⁹⁴ needs⁵⁹⁵ follow the rule of the Apostles,⁵⁹⁶ which command⁵⁹⁷ rather⁵⁹⁸ to obey God than men.⁵⁹⁹ Peter forbiddeth

⁵⁷³ A B C Remit. ⁵⁷⁴ A B C Delete a. p. ^{574a} D Prefixes "The." ⁵⁷⁵ A B C Add "Both." ^{575a} Universal Christian.
⁵⁷⁶ A B C It may well be that some constitutions had some probable causes [C Reasons] when they began, which yet will not agree to [B with] latter times, D At first, some of these ordinances may have had probable reasons, but they are not adapted to latter times. ⁵⁷⁷ A B C Is [D Also] evident.
⁵⁷⁸ A B C Transfer hither "received." ⁵⁷⁹ A B C Through, D From false notions. ⁵⁸⁰ A B Were for, C Were a matter for. ⁵⁸¹ A B Chief Bishop's gentleness, C Pontifical gentleness, D Pontifical clemency. ⁵⁸² A B C To mitigate them now. ⁵⁸³ A B C For such a charge would [D does] not overthrow. ⁵⁸⁴ A B C Human. ⁵⁸⁵ A B C Delete, D In the course of. ⁵⁸⁶ A B C Transfer "In time" to close of sentence. ⁵⁸⁷ A B C Delete. ⁵⁸⁸ A B C Declare. ⁵⁸⁹ A B C But. ⁵⁹⁰ B C Observances. ⁵⁹¹ A May not be, B C May be. ⁵⁹² B C Relaxed. ⁵⁹³ A B Held, C Kept. ⁵⁹⁴ A B C Then must we. ⁵⁹⁵ A B C Delete. ⁵⁹⁶ A B C The Apostle's rule. ⁵⁹⁷ A B C Willeth, D Commands us. ⁵⁹⁸ A B C Transfer "Rather" to after "God." ⁵⁹⁹ B C Add Acts v. 29. ^{599a} D Prefixes "The." ⁶⁰⁰ A B C To be imperious, D To rule.

bishops^{599 a} to be lords and emperors⁶⁰⁰ over the Church.⁶⁰¹ Now⁶⁰² it is not intended by us to take away jurisdiction⁶⁰³ from the bishops, but this one thing⁶⁰⁴ is required of them,⁶⁰⁵ that they would suffer the Gospel to be purely taught, and that they would release⁶⁰⁶ a few certain⁶⁰⁷ observations,⁶⁰⁸ which cannot be observed⁶⁰⁹ without sin. That⁶¹⁰ if they will not remit nor release anything,⁶¹¹ let them look to their charge,⁶¹² how they shall make⁶¹³ account to God, in⁶¹⁴ that⁶¹⁵ they were occasion⁶¹⁶ of this schism and division,⁶¹⁷ by reason of their obstinacy and stiffness.

THE CONCLUSION OF THE BOOK.¹

These be² the chiefest³ articles which seem to be in⁴ controversy and debate.⁵ For although of more abuses, it might have been spoken,⁶ yet because we would not be tedious or long,⁷ we meddled but with the most principal,⁸ of which the rest may easily be judged.⁹ Great complaints there were,¹⁰ of pardons,¹¹ of¹² pilgrimages, of¹³ the abuse of excommunica-

⁶⁰¹ A B C Add 1 Pet. v. 3. ⁶⁰² A B Delete. ⁶⁰³ A B C Our meaning is not to have rule taken, D It is not our purpose to have the bishops deprived of their power. ⁶⁰⁴ C Adds "only." ⁶⁰⁵ A B C Requested at their hands, D Deletes a. t. h. ⁶⁰⁶ B C Relax. ⁶⁰⁷ A B C Delete. ⁶⁰⁸ B C Observances. ⁶⁰⁹ B C Held. ⁶¹⁰ A B C But. ⁶¹¹ A B C Will remit none, D Nothing. ⁶¹² A B C Delete t. t. c, D To it. ⁶¹³ A B C Will give. ⁶¹⁴ A B C For this. ⁶¹⁵ A B C Transfer close of sentence A B "By their wilfulness," C "By their obstinacy." ⁶¹⁶ A B They afford occasion, C They afford cause. ⁶¹⁷ A B C Delete "This" "and division."

¹ This conclusion is lacking in A B. ² C Are. ³ C Principal. ⁴ C Matters of. ⁵ C Deletes a. d. ⁶ C We might speak of more abuses. ⁷ C That we might avoid undue length ⁸ C Have embraced [D But] a few. ⁹ C Whereby it is easy to judge of the others. ¹⁰ C Have been the complaints. ¹¹ C About indulgences. ¹² C About. ¹³ C About.

tion. Parochies were¹⁴ many ways¹⁵ vexed by stationaries.¹⁶ Infinite¹⁷ contentions and strifes¹⁸ there were¹⁹ betwixt²⁰ curates²¹ and religious men,²² for the right of the parish,²³ for confessions,²⁴ for²⁵ burials, for extraordinary preachings,²⁶ and for²⁷ other things innumerable.²⁸ We have let these gere pass,²⁹ to the intent³⁰ that the most principal points of³¹ this matter shortly³² set forth, might³³ be³⁴ more easily known.³⁵ Neither is here anything³⁶ said or gathered³⁷ to the reproach, slander or hurt of³⁸ any man.³⁹ Alonely those things⁴⁰ have been rehearsed⁴¹ which seemed⁴² necessary to be spoken,⁴³ to the end⁴⁴ that it might be perceived⁴⁵ that⁴⁶ nothing is received in doctrine and ceremonies with us, against Scripture, or the⁴⁷ Catholic^{47a} Church. For⁴⁸ it is manifest and known⁴⁹ that we most⁵⁰ diligently take⁵¹ heed, lest any⁵² new or⁵³ wicked opinions⁵⁴ should escape⁵⁵ into our churches.

¹⁴ C The parishes have been. ¹⁵ C "In manifold ways." Transfer to after "Vexed." ¹⁶ C The stationarii, D The dealers in indulgences. ¹⁷ C Endless. ¹⁸ C Deletes a. s. ¹⁹ C "Have arisen," instead of t. w. ²⁰ C Between. ²¹ C The pastors. ²² C The monks. ²³ C About parochial law, D Rights. ²⁴ C About confession. ²⁵ C About. ²⁶ C About sermons on extraordinary occasions. ²⁷ C About. ²⁸ C Without number. ²⁹ C Things of this sort we pass [D Have passed] over. ³⁰ C Deletes t. t. i., D In order. ³¹ C Those which are chief in. ³² C Being briefly. ³³ C May, D Might. ³⁴ C Deletes. ³⁵ C Be noted, D The more easily be understood. ³⁶ C Nor has anything been here. ³⁷ C Adduced. ³⁸ C For the purpose of casting reproach on. ³⁹ C One. ⁴⁰ C Those things also, C¹ Those things only. ⁴¹ C Enumerated. ⁴² C It seemed. ⁴³ C Say. ⁴⁴ C Deletes. ⁴⁵ C Understood. ⁴⁶ C Transfers hither later clause, and reads, "In doctrine and ceremonials among us there is nothing received contrary to." ⁴⁷ C To the. ^{47a} D Universal Christian. ⁴⁸ C Inasmuch as, D Since. ⁴⁹ C Deletes a. k. ⁵⁰ C Have. ⁵¹ C Taken. ⁵² C That no. ⁵³ C And. ⁵⁴ C Godless doctrines. ⁵⁵ C Creep.

These articles, before written, we thought best to be exhibited and put forth according to the commandment of the Emperor's Majesty,⁵⁶ in which might appear⁵⁷ our Confession; and the sum and effect of their doctrine might be seen, which be teachers and preachers⁵⁸ among us. Now⁵⁹ if in anything, this Confession shall seem to be not perfect and sufficient, we be ready (God willing) according to the Scriptures, to render and give a larger information.⁶⁰

To the Imperial Majesty of Cæsar the Fifth, his faithful and true subjects.⁶¹

John, Duke of Saxony, Elector.

George, Marquis⁶³ of Brandenburg.

Ernest, Duke of Luneburg.

Philip, Landgrave of Hesse.

John Frederick, Duke of Saxony.

Francis, Duke of Luneburg.

Wolfgang, Prince of Anhalt.

The Senate and Council⁶⁴ of Nurenberg.

The Senate of Reutlingen.

Finis.

⁵⁶ C "In accordance with the Edict of His Imperial Majesty, we wish [D Have desired] to present these article above written."⁵⁷ C Is, D Our Confession should be contained. ⁵⁸ C And in which is [D Might be] seen a summary of the doctrine of those who teach. ⁵⁹ C Deletes ⁶⁰ C If anything be lacking in this Confession, we are prepared, God willing, to present ampler information, in accordance with the Scriptures. ⁶¹ Your Imperial Majesty's most [D Deletes "Most"] faithful and humble. ⁶³ C Margrave. ⁶⁴ C Magistracy.

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And hereafter folowith the Apologie of
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Facsimile of Colophon.

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C Of the names of the Masse.
C Of abbey vowes.
C Of the power of the Church.

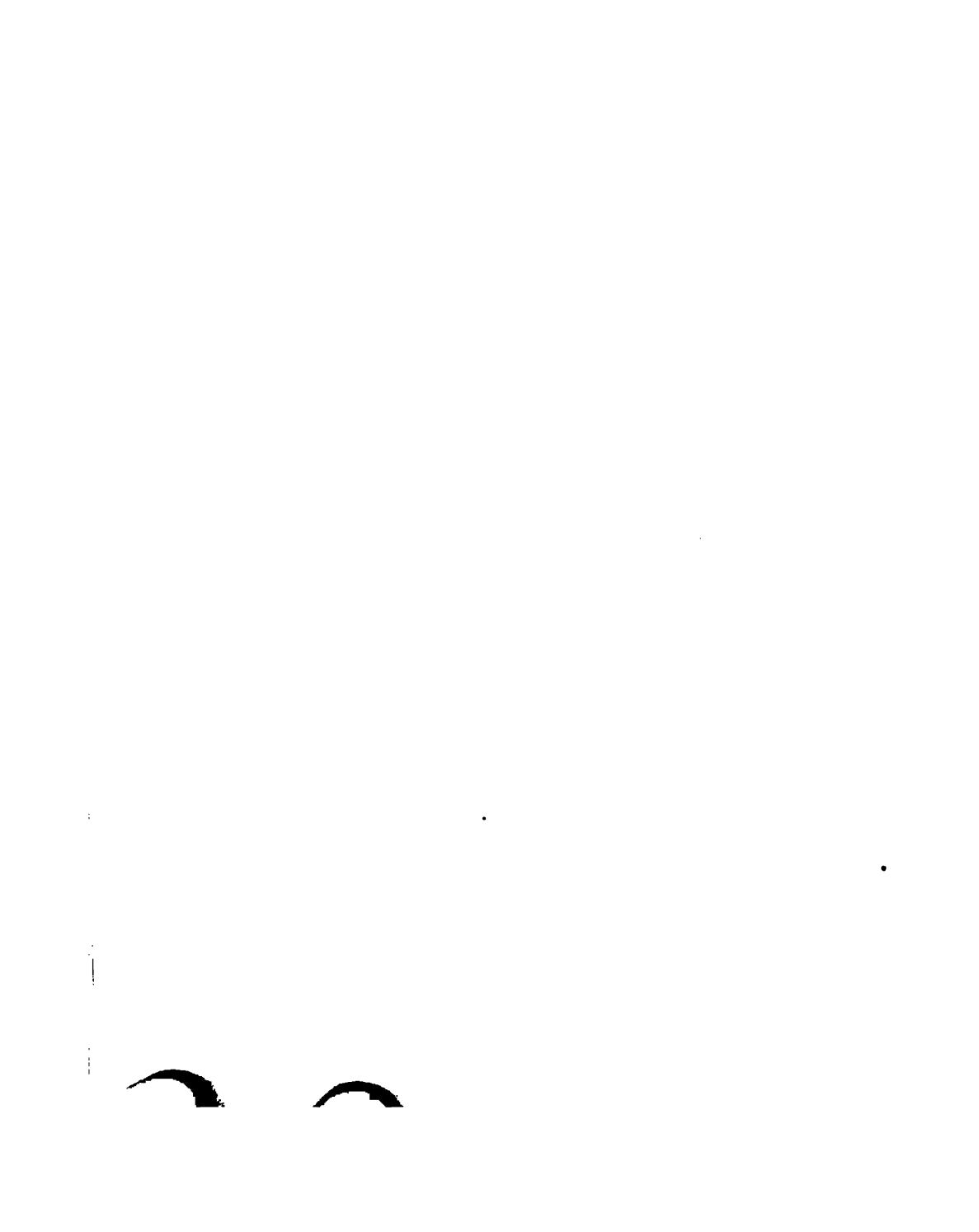
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to Saynt Dunstones
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CVM PRIVILEGIO
REGALI.











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